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✓
HYMNS AND SACRED SONGS,

BY

✓
ALEXANDER HUME.

REPRINTED FROM THE EDITION OF

WALDEGRAVE, 1599.



EDINBURGH, MDCCCXXXII.

PRESENTED TO

THE BANNATYNE CLUB,

BY

JOHN GARDINER KINNENAR.

MAY,
MDCCCXXXII.

THE BANNATYNE CLUB.

M.DCCC.XXXII.

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P R E F A C E.

ALEXANDER HUME, the Author of the following Poems, was the second son of Patrick, fifth Baron of Polwarth, from whom the family of Marchmont are descended. He was born about the year 1560, probably at Polwarth in Berwickshire, and passed through the usual academical course at St Andrews, where, it is supposed, he took the degree of Bachelor of Arts in St Mary's College, in 1574.¹ The only account we possess of his early life, is contained in his poetical epistle to Gilbert Moncreiff, the King's physician, written when about thirty years of age, in which he has "set down the experience of his youth." From this letter it appears that he resided four years in France; and, being destined for the bar, it is probable that, according to the custom of the period, he pursued the study of law at one of the universities in that country. On his return to Scotland, he commenced his professional attendance in the courts of justice; but after three years' experience, retired

¹ See, however, the note to page v. respecting a person of the same name who studied at St Leonard's College, a few years later.

altogether from the legal profession, disgusted with the corrupt and venal practices, which were at that time so intolerable a grievance in all legal proceedings, and which appear not to have been confined to the lower agents and officers of the courts, but to have extended even to the bench itself.

Equally unsuccessful in his endeavour to obtain distinction as a courtier, and equally dissatisfied with the abuses and the immorality which prevailed in the royal court, no less than in the halls of justice, he ultimately directed his views to the church ; a change which appears to have been the result of a mental struggle between the desire of secular advancement and objects of a higher nature ; and which was obviously adopted, more from an awakened sense of the importance of divine truth, than from any hope of worldly advantage.

In the year 1598, he was appointed minister of Logie, in the neighbourhood of Stirling, where he continued till his death, which took place on the 4th December, 1609.² And we cannot doubt that, in fulfilling the humble duties of this parochial charge, a calling which he had adopted from the most conscientious motives, he at length experienced that inward peace and satisfaction, for which he had vainly sought in any worldly pursuit.

The minister of Logie is mentioned by Row, in his MS. History of the Church of Scotland, among the number of those

² Records of the Presbytery of Stirling. Hume's immediate predecessor as minister of Logie, was John Millar : his successor James Settone. (*Book of Assignations, &c.*, for the years 1597, and 1614.)

“godlie and faithfull servants,” whom he had personally known, and who had “witnessed against the hierarchy of prelates in this kirk.” He likewise mentions a small treatise which Hume had left behind him, probably intended for publication. “As for Mr Alexander Hoome,” says he, “minister at Logie besyde Stirlin, I nixt mention him : he has left ane Admonition behind him in write to the Kirk of Scotland, wherein he affirms that the Bishops, who were then fast riseing up, had left the sincere ministers who wold gladlie have keeped still the good old government of the Kirk, if these corrupt ministers had not left them and it ; earnestlie entreating the Bishops to leave and forsake that course wherein they were, els their defection from their honest brethren (with whom they had taken the Covenant) and from the cause of God, wold be registrate afterward to their eternale shame.”

A small tract, which auswers this description, entitled, “Ane afold Admonition to the Ministerie of Scotland, be ane deing Brother,” is still preserved in Wodrow’s collection of MSS. in the Library of the Faculty of Advocates ; and has been inserted in the Appendix to this volume.

At first, it is probable that these “Spiritual Songs” were handed about in manuscript, accompanied by the “Address to the Scottish Youth ;” but after the author’s appointment to the parish of Logie, his sacred poems obtained a wider circulation. They were printed at Edinburgh in 1599, by Robert Waldegrave, with some additions and the dedication to Elizabeth

Melville, Lady Culross. This lady, "the godlie daughter of a faithful father," was daughter of Sir James Melville of Hall-hill, and obtained the title of Lady Culross by her marriage with John Colville, eldest son of Alexander, Commendator of Culross. The only verses by Lady Culross, which have been preserved, are, a sonnet addressed to Mr John Welch, during his imprisonment in the Castle of Blackness, and "Ane Godlie Dream," a composition of great beauty, which was long popular among the Scottish Presbyterians.³ Its poetical merits, as well as the spirit of humble and fervent piety which it exhibits, fully justify Hume's panegyric on the talents and character of this "faithfull and vertuous ladie."

The Address to the Scottish Youth, in which Hume exhorts them to imitate his example, in avoiding "profane sonnets and vain ballads of love, the fabulous feats of Palmerine, Amadis, and such like reveries," is strikingly expressive of the feelings with which the Presbyterians regarded such compositions; justly considering them as a species of seduction peculiarly dangerous to their cause, as inimical to the self-denying virtues of the reformed religion, and as calculated to keep alive a taste for the pompous ceremonies and convenient indulgence of the Romish Church. All poetry, therefore, except of a religious nature, was prohibited; and to this, among other circumstances, may be attributed the discredit which soon overtook most of the

³ Reprinted from the original edition of 1603, in "Early Metrical Tales," &c. Edinburgh: 1826, 12mo. pp. xxix-xxxii. and 147-169.

early poets of the sixteenth century. Sir David Lindsay, indeed, continued to enjoy his popularity, but much of this was no doubt owing to the severity with which he had satirized the vices of the clergy, and exposed the superstitious absurdities of popery.

Some uncertainty has arisen respecting the author of this little volume, in consequence of there having been two other persons of the same name, who were students along with him in St Mary's College at St Andrews;⁴ one of whom took his degree of Master of Arts in 1571, the other in 1572. The former is supposed to have been Alexander Hume, who was minister of Dunbar in 1582; the other was appointed Master of the High School of Edinburgh in 1596, and was author of various theological treatises, and of a Latin Grammar, which the Privy Council in 1612, in pursuance of an Act of Parliament, appoint-

⁴ A fourth person of the name of Alexander Hume was a student at St Leonard's College, St Andrews, nearly at the same time, having entered in the year 1578. The following lines by him are written on the last leaf of the manuscript of Bellenden's translation of the first five books of Livy, preserved in the Advocates' Library.

Fyve buikes ar here by Ballantyne translated,
 Restis yet ane hundred threttie fyue behind;
 Quhillkis if the samyn war alsweill compleated,
 Wald be ane volume of ane monstrous bind.
 Ilk man perfytes not quhat they once intend,
 So fraill and brittle ar our wretched dayes;
 Let sume man then begine q'r he doeth end,
 Giue him the first, tak thame the secund praise.

No, no! to Titus Liuius giue all,
 That peerles prince for feattis historicall.

M. A. HOME, *St Leonardes*.

ed to be used in all the schools in the kingdom.⁵ It has also been erroneously supposed that Alexander Hume was the author of the "Flytings," or invectives, addressed to Montgomerie under the name of Polwart. Our author has indeed admitted, that, in his youth, he practised a lighter style of poetry, "delighting himself in such fantasies after the manner of riotous young men;" but there can be no doubt, that the verses in question were the production of his elder brother Patrick Hume, "the young laird of Polwart," who at that time belonged to the royal household, and was in high favour with James VI. Fortunately both the combatants, in this poetical contest, have left specimens of poetry more creditable to their taste and genius,⁶ than this celebrated "Flyting," which is chiefly remarkable for a degree of gross and vulgar scurrility, which even the rudeness of the age in which it was written can scarcely excuse.

The original volume now reprinted for the Club, was presented to the University of Edinburgh by William Drummond of Hawthornden, and is of great rarity and value, not more than three copies being known. In the Advocates' Library is a MS. copy of the Hymns, written perhaps soon after the year 1600,

⁵ See Dr McCrie's *Life of Melville*, vol. ii. pp. 298-302, 315-316, and 499-504, for various interesting notices respecting the two individuals above mentioned, the last of whom having left Edinburgh in 1606, was successively Rector of the Grammar School of Salt-Preston, and of Dunbar, where he was in the year 1617.

⁶ A collected edition of Montgomery's Poems, with a life by Dr Irving, appeared in 1821, 8vo. And a poem addressed to James the Sixth, by Sir Patrick Hume, entitled "The Promine," &c. is reprinted from the original edition of 1580, in "Select Pieces of the Early-Popular Poetry of Scotland." Edinburgh, 1823, 4to.

but, notwithstanding some trifling differences, in all probability transcribed from the printed book.⁷

Like many similar publications, this little volume of Hume's long remained in obscurity, and much of the author's reputation in modern times is owing to the zeal and intelligence of the late Dr Leyden, who republished the poem entitled "Of the Day Estival," in his volume of "Scottish Descriptive Poetry."⁸ The same poem has been transferred by Mr Campbell to his "Specimens of the British Poets."⁹

Through the whole of Hume's poems there appears a quick perception and deep feeling for the beauties of external nature, and his selection of poetical images is generally pleasing and judicious. His phraseology is perhaps not the most suitable for poetical purposes, but his works every where evince a purity of sentiment, and breathe the aspirations of a humble and truly pious heart, which cannot fail to command respect.

⁷ A list of the chief variations is given at the end of the volume.

⁸ Edinburgh, 1803, 12mo, p. 193—214.

⁹ Vol. ii. p. 238—247.

HYMNES,
OR SACRED SONGS,

wherein the right vse of Poësie

may be espied.

Be Alexander Hume.

WHEREVNTO ARE ADDED,
the experience of the Authors youth,
and certaine precepts seruing to the
practise of Sanctification.

The table followes in the next page.

Ephes. 5. 18.

*But be full filled with the Spirit, speaking vnto your
selues in Psalmes, and Hymnes, and spirituell songs
singing and making melodie to the Lord in your hearts.*

EDINBURGH,
Printed by Robert Walde-graue,

Printer to the Kings Majestie. 1599.

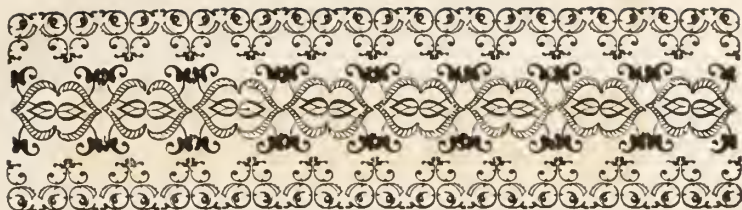
Cum privilegio regio.



The Contents of this Booke.

- 1 The Authors Recantation.
- 2 Of Gods benefites bestowed vpon man.
- 3 A description of the day Eftiuall.
- 4 Consolation to his sorrowfull soule.
- 5 Praife for deliuerie of the sick.
- 6 Of Gods omnipotencie.
- 7 The triumph of the Lord after the maner of
men, alluding to the defait of the Spanifh Nauie, in
the yeare 1588.
- 8 The humiliation of a finner.
- 9 An Epiftle to mafter GILBERT MONCREIFF
Mediciner to his Majeftie, containing the experi-
ence of the Authors youth.
- 10 Christian precepts feruing to the praëtife of
Sanctification.





TO THE FAITH- FULL AND VERTVOVS

Ladie, Elizabeth Mal-vill, Ladie Cum-

rie, grace, mercie, and peace, from God

the father, and from our Lord

Iesus Chrift.



HEN I read that Epistle written by the
Apostle Iohn, vnto an elect Lady (beloued
in the Lord Iesus) I cal to mind the Godly
& elect Ladies in this our age, which with-
in this country are knowne vnto mee. Of
the which number I count you to be one, euen a Ladie
chosen of God to bee one of his saincts, and the Godlie
daughter of a faithfull father: for the children of God
have their owne marks. Therefore when I first perceaued
the spiritual conference, the graue behauour, the feruent
zeale, and the great sense of naturall corruption, with the
strange resistance of the same that was in you: I thinke
them as infallible signes of Sanctification: Let no man
suspect me of flatterie, for I speake not after the flesh. Na-
ther feare I (Sister) that this my commendation puff you
vp: for where the spirit of Iesus dwelles, there is humility:
But rather that thereby ye shal be stirred vp & encourag-
ed to perseuere, and grow in Godlines. It is a rare thing

The Epistle Dedicatorie.

to see a Ladie, a tender youth, sad, solitarie, and sanctified, oft sighing & weeping through the conscience of sinne. Would to God that all the Ladies of this Land, especially they of the greatest ranke, were of the like modest and godlie disposition: for the most part of them we see, to delite mair in couetousnes & in oppreffiō of the puire for the intertainement of their pride, or else to spend their dayes in chambering, wantōnes, decking of their bodies, in delicat feeding, and in satisfying their lustes, nor to haue ane incorrupt and holie hart, with a meik and quiet spirit. Araying themselues in cumly apparel, with shamefastnes and modestie, and with good workes, as the Apostles of Iesus Christ hath commanded them. 1 Tim. 2. 9. 1. Pet. 3. 3. Let such women remember that a day they shall appeare & giue a compt before the iudgement seat of Christ, and shall receaue a rewarde in their bodies according to their workes. I would wish them to haue this weightie saying of the Apostle euer recent in memorie, as a dicton: *Shee that liues in pleasure, is dead vvhile she liueth.* 1 Tim. 5. 6. But yee liue more in murmuring and in paine: Therefore yee shall rejoyce eternallie. Now to come to the point, hauing composed in my youth a few songes in verse to the glorie of God: seeing the custome of men is to dedicate their workes to their fauorites and patrones: Shall it not be lawfull to me also, after the manner of men, to present vnto you (a faithfull and beloued Ladie) a part of my little labours? And sa meikle the rather, because I know ye delite in poesie yourselfe; and as I vnfaignedly confes, excelles any of your sexe in that art, that euer I hard within this nation. I haue seene your compositiones so copious, so pregnant, so spirituall, that I doubt not but it is the gift of God in you. Finally, because so little a worke as this is, requires a short epistle, I
take

The Epistle Dedicatorie.

take my leaue, not doubting but my good meaning shall be fauorable accepted. Continue (good Ladie & fister) in that Godlie course which ye haue begun: let nothing be done vpon ostentation. Loue your Husband: haue a modest care of your familie, and let your cheefe care be casten vpon the Lord Iesus, who will recompense vs at his comming. To God therefore the Father, & our Lord Iesus Christ, be all praise for euer, Amen. At *Logie* the 16. of Februarie. 1598.

Your brother in the Lord Iesus, Alexander Hume
Minister of the Evangell.





To the Scottish youth.



S It is a thing verie customable vnto thee, O curious youth, greatuly to delite in poesie, ather by playing the parte of a poet thy selfe, or by exercising thy spirit in reading and proclaiming the compositions of other men: So is it as common to thy indiscreit age to make a chuse of that naughtie subject of fleshly and vnlawfull loue. In such sort that in Princes courts, in the houses of greate men, and at the assemblies of yong gentilmen and yong damesels, the chiefe pastime is, to sing prophane sonnets, and vaine ballats of loue, or to rehearse some fabulos faits of Palmerine, Amadis, or other such like raueries; & such as ather haue the art or vaine poetike, of force they must shew themselues cunning followers of the dissolute ethnike poets, both in phrase and substance, or else they shall be had in no reputation. Alas for pittie! Is this the right vse of a Christians talent to incense the burning lustes of licentious persons by such euill examples and allurements? Art thou (O miserable man) well occupied, that day & night busies thy braine to invent these things which may foster the filthie vice and corruption that naturallie is seased in the harts of all men? Was it to this end, that thy maker sent thee in the world, to be an instrument of wickednes? or hes he giuen thee such gifts, and viuacitie of spirit, to be exercised in vanitie, and prouoking others to vncleannes? knowes thou not that thou must render account of euerie idle word that proceedes out of thy mouth? And that thy vngodlie conversation banishes the Spirit of GOD from thee? suffocats thy gude giftes, rottis thy conscience, and makis thy GOD to become ane Enemie against thee. What count thinkest thou to giue vnto the
iust

The Epistle to the Reader.

iust and fearefull iudge of the world (who doubtles will craue it of thee, thou knowes not how suddainely) that hath employed thy time, and abused his good giftes after this manner? I think the consideration of it the more terrible, because sometime I delighted in such fantasies myselfe, after the maner of riotous young men: and vvere not the Lord in mercie pulled me a backe, & wrought a great repentance in me, I had doubtlesse run forward and employed my time & studie in that prophane and vnprofitable exercise, to my owne perdition. For vvhath seekes man by that kind of studie? nothing but a name, but a vaine praise, and an vnderserued commendation. Why shuld thou not then (aspiring youth) rather bestowe thy gude gifts to the right vse, to wit, to the glory of God, and to the weil of thy brethren? which thou sall do when by thy poesie or prose thou declares the mercie, the iustice, the power, the providence, the wisdom, the holines, the gudeness, or wondrous works of thy God vnto the world: Whereof thou may haue so large a field in the scriptures, that al thy pithie words, thy figures of Rhetoricke, thy subtile argumentes, thy skill in phisicke, metaphysicke, mathematicke, or morall philosophie, shal not be sufficient to expresse the dignitie thereof. Would thou intreat of prodigious miracles? luke the bookes of Genesis and Exod, or the workes of our Sauour, of the Prophets and Apostles. Would thou haue a subiect of valiant deids of armes? read the buikes of Iosua and the Iudges. And of the Kings of Israel & Iudah. Wald thou haue store of wise sentences? read the Prouerbs, and Ecclesiastes. Walde thou haue a subiect of loue? looke the song of songs, of the loue betuixt Christ and his kirk. Would thou reioyce or lament, praise or disprais, comfort or threaten, pray or vse imprecation? Imitat the ald Hebrew Dauid in his Psalmes, as a paterne of all heauinly poesie. In a word, the high & holy mysteries, & felicitie of the life to come, conteined in the auld & new testament, may be a more noble and worthie subiect, vvheryvpon the hole cunning and Eloquence of mans loftie Spirite should be employed
nor

The Epistle to the Reader.

*nor vpon these trifles, & sensuall villanies. But thou will perad-
uventure say, that such a subiect is ouer graue, and that a light &
merrie matter were more agreeable to yong folks : Ianswere thee,
that indeede vanitie and corruption are most agreeable to a cor-
rupted nature : But let that mirrines wherin is sinne, be far from
all good Christians. But if thou would meditate on this spirituall
subiect, and exercise thyselfe in the Law of the Lord with conti-
nuance, thou should with time alter thy fleshlie affectiones, and
nourish thy spirituall gifts : In such sorte, that thou shal detest that
which is sensuall and brutish, and delight in that which is holie
and pleasant in the sight of the Lord, and by thy example shall
sturre vp others to doe the like : Heirefore, I haue heere set downe
before thee, a few spirituall songs, begun in my youth, and prose-
cuted in my wraslings with the world, and the flesh, whereby thou
may cleerely see what aboundance of good matter is offered, which
the most parte of Poets foolishlie reiectes, and dedicates their hole
studie to things moste vile and contemptible. Farther, I contemne
not the moderate and trew commendation of the vertuous, & no-
ble actes of good men : nor yet the extolling of liberall sciences ;
But thou hast notable examples in the French toong set foorth by
Salust of Bartas. Onely thus much haue I written in rude Scot-
tish and hask verses, to prouoke the more skilfull in that art to flee
higher, and to encourage the meaner sort to follow. To the effect,
that the spirits of men in all their actions may be applied to the
right end, euen to glorifie God, who must euer sanctifie & prosper
the interprises of his owne. At Edinburgh the 9 day of de-
cember, 1594.*

Thy louing friend,
Alexander Hume.



A Sonnet of Loue.

Not lawfull loue, bot lecherie I lacke :
Not women wise, but witleffe I disdaine :
Not constant trueth, but tromperie I detract :
Not innocence, but insolence prophaine :
Not blessed bands, but secrete working vaine :
As *Pyramus* and *Thisbe* tuike on hand,
As *Iafon* and *Medea* made their traine,
As *Dæmophon* and foolish *Phillis* fand,
As *Hercules* at *Iolëes* command,
Which like a wife for loue sat downe to spin.
And finally all follie I gainstand,
Which may allure the heart to shame or sin :
Beware with vice, be not the cause of ill,
Sine speak, & sport, look, laugh, & loue your fill.





THE HYMNES AND
sacred songs, of Alexander Hume.

His Recantation. I.



Lace, how lang haue I delayed,
To leaue the laits of youth?
Alace, how oft haue I essayed,
To daunt my lasciuie mouth?
And make my vaine polluted thought,
My pen, and speach prophaine,
Extoll the Lord, quhilk made of nocht,
The heauen, the earth, and raine?

Skarle nature yet my face about,
Hir virile wob had spun,
Quhen als oft as Phoebea stout:
Was set agains the Sun:
Zea, als oft as the fierie flames,
Arise and shine abroad,
I minded was with sangs and Psalmes,
To glorifie my God.

Bot ay the cancred carnall kind,
Quhilk lurked me within,
Seduced my hart, withdrew my mind,
And maid me sclaue to sin.
My sensis, and my saull I saw,
Debait a deadly strife,
Into my flesh I felt a law,
Gainstand the law of life,

Euen as the falcon high, and hait,
Furth fleeing in the sky,

With

With wanton wings hir game to gaif,
 Disdaines her callers cry :
 So led away with liberty,
 And drowned in delight,
 I wandred after vanitie,
 My vice I giue the wight.

Bot (Lord) now from thy haly throne,
 Bow downe thy lusing eye,
 At last I mourne, I make my mone,
 I turne my selfe to thie.
 Oh : If this fragil flesh uncleane,
 Had neuer had na lust,
 Or that I had not formed bein,
 Of filthie wormes and dust.

Ah : if I neuer had bin thrall,
 To these infirmities,
 Quhilk causes men so oft to fall,
 In foolish fantasies :
 Or had nocht had a sinful hart
 Ingraffed in my breast,
 Quhilk makes me from my God depart,
 Ilk houre of day at least.

Then shuld I haue from sin bin free,
 And neuer scene the graue :
 Bot (Lord) be mercifull to me,
 I know not what I craue.
 Thy wonders are not wrought to please,
 Mans foolish appetite,
 Bot as seemes gud into thine eyes,
 And for thine owne delite.

For to our wauering wit, thy warks,
 Maist secret are not shawin,
 And to what end thy wisdoms marks,
 To raties is vnknawin,
 Euen things impossible (think we)
 Thy prouidence diuine,

Brings them to pas as pleaseth thee,
And all the praise is thine.

Psal.103.8. Bot suffering Lord to anger slaw,
To mercie reddie bent,
Whair glad on sinners grace to shaw,
Nor thay are to repent :

Gen.19.21. That Zoar sau'd for luise of Lot,
And cause of Godly men,
Wald haue remitted Sodoms spot,

Gen.18.32. And Gomorah for ten.

That was to wraik in fortie dayes,
Ionah. 3. 4 the men of Niniuie,
10. Bot when they lest their wicked waies,
Forgaue them fatherlie :
That did not from thee plaint thine cares,
Iohn. ii. Nor yet the vile dispise,
32, 12. 3. Of Magdalene nor Peters teares,
Math. 26. Of Magdalene nor Peters teares,
70. 75. Quha thee denyed thrise.

Avert thy wraith, my saull releue,
Within my body bun,
My greuous sinnes of grace forgiue,
Throw Jesus Christ thy sun :
Thy halie spirit in me let rest,
To teach me what to craue,
For why ? thy wisdom knowes far best,
Whereof I misser haue.

Grant that these instruments of shame,
Quhiks dayly do offend,
May serue and sanctifie thy name,
Unto my liuis end.
Bot sen so lang as in the race,
Of mortall men I rin,
I cannot of my selfe, alace !
Abstaine fra vice and sin.

3it neuer suffer me to fall,
So deeply in disdaine,

That

That there na farther hope at all,
 Of merrie may remaine :
 Or may be frustrate of the fude,
 Whereof thy saincts are sure,
 Or of that blis beatitude,
 Which euer sall endure.

Oh, let me not the merites lose,
 Of my redeemer deare,
 Bot when I waill with weeping vose,
 Lord, to my plaint give eare.
 Be though I oft decline from thee,
 And greivously doo fall,
 Let Jesus bitter death ay be,
 Ane recompense for all.

O mightie God ! quhilk for thy gloir,
 May animat the stains,
 And make the sowking babes adore,
 Thy maiestie atains :
 That maid thy Prophets mouths reveill,
 Thy mysteries grit to cum,
 And did the tung inutile heill
 Of Zacharie that was dum.

Psal. 8. 2.

Luk. 1. 64.

1 Sam. 16.
11. 12.

That gaue thy seruant David king,
 A scepter for a staffe,
 Syne made him sacred Psalmes to sing,
 a hundreth and a halfe,
 And thine Apostles preaching sweet,
 With vertue did inspire,
 And send them downe thy haly spreit,
 In clouen tungs of fire.

Acts, 2. 3.

Lift vp mine hart, my lips disclose,
 My tendered tung vntie,
 Then sall my singing saull reioyce,
 And flee aboue the skie :
 Blis thou my work, be my support,
 My teacher, and my guyde,

Then shall my mouth thy praise report,
Through all the world so wide.

Then shall my sacred pen delite,
Induring all my dayes,
Thy wondrous works in verse to write,
Foue hundred diuers waies :
Euen on my iolie Lute, by night,
And trimling trible string,
I shall withall my minde and might,
Thy glorie gladlie sing.

Then they that shall thy puissance heir,
And tender clemencie,
Shall moued be with luife and feare,
To praise and worship thee :
See when my spirit is past away,
Among the godlie gosses,
Yet shall the reader sigh, and say,
Bliss be the Lord of hostes.

Of Gods benefites bestowed

vpon man. II.

My saull is reueist vpon fra me, my reason is bereft,
My sensis are astoneist all, my mind his vse hes left,
My memorie is quite confusde, transported is mine hart,
My spreit is in ane extasie, as I were to depart :
When as the gracious gifts of God profoundly I perpend,
Beleising ay to compas all, bot can not find ane end :
I maruel maie the maie I muse, the maie I knowledge craue,
Of hid and halie things, the maie my selfe I doo discaue :
Maist like a man quhilk dois behald, the face of Phoebus bright,
And thinks through earnest loking lang, to perse it with his sight,
His optik beims trenspersis nocht, his vewing is in vaine,
The fers reflex his dimmed sight, reponsis back againe :
Sa when I cannot comprehend with weake & wauering thocht,
Nor

Nor penetrat Gods mightie warks, sa weill & wisely wrought,
I am compelled then to cry, O Lord, thy gifts are good,
My dull capacitie they pas, I am but flesh and blood.

Great God, thy giftes are infinite, euen granted vnto man,
Whereof a part I sall recite, as truely as I can :
Exhause my prayer and thy praise, shaw me thy lifelie light,
Thy benefits, and bountie baith, that I may sing aright.

When Lucifer the Prince of pride, first interprised euill,
And from his happy hie estate, was changed in a devill,
Great was the number, and the fall of his unhappie sect,
Nuhilk fearefully from heauen to hell, the Lord he did delect :
Their was na light of day as yet, nor shining beims so cleare,
The Moone yet in the firmament, nor sternis did nocht appeare,
Their was na earth to foster fruits, nor for the fishes seyes,
Na subtile fire, nor haillsome air, to flourish flowres or treis,
Nor finally, man was not made, na beast nor creeping thing,
Na skaillie fishes in the fluds, nor foull that flies on wing,
With pure immortall creatures cleare, and sangs of Angels bright
The maiestie of God was praised, with louings loud on hight.

Bot yet his great beneficence, quhilk euer mair hes bein,
But mesor large and infinite, the heauens could not containe,
Abundantly deborded all, and flowing heir, and there,
Waist plentifully replenist all, extending euerie where,
Euen be his wisdom, and his word, sa wondrouslye of nocht,
This machin round, this vniuers, this vther warld he wrought :
He creat first the heauen, the earth, and all that is thairin,
The swelling seas, the fire, and aire, sine man deuoid of sinne.
Necessitie it mooued him nocht, nor hope of future gaine,
Sic passions falls not in the Lord, but in his sicht ar vaine :
Bot for his pleasure and his praise, his precepts to fulfill,
And last in peace for to possesse, his high and holy hill,
A perfite comelie corps of man, he made of earthly dust,
The vther part like to himselfe, trew, holic, wise, and iust :
This lifely Image of the Lord, can not defaced be,
Na creature the creator knawis, uor worship can, but he :
In earth nane this character hes, saif onelie man him sell,
Nuhilk maks him master ou'r the beasts, & ou'r the deuills in hell.

Iohn, 1.

Genes. 1.

Genes. 2.7

Gen. 1. 26.

Luk. 9. 1.

Then

Gen. 2.7.8.
22.

Then in his deadlie vilage wan, he braithed braith of life,
And gaue him of a weaker sere, to pleasour him a wife,
Twa liuing and Immortall faulls, he blissed with his grace,
Gen. 1, 28. Syne placed them in Paradise, a peerles pleasant place.

Quhat sall I all the gifts recount, quhilk cannot numbred be,
Hair nor the glistering sternes of heauen, or sands into the sea?
Quhilk with the Lord indued hes, baith Adam and his kinde,
Sick beautie of the bodie rare, sick graces of the mind,
And for externall benefits, all things heare vnder heauen,
To pleasour, and to profit man, hes he not freely gevin?

*The gifts
of the bo-
die.

*A seemely membred microcosme he number, and he waicht,
Be measour, and proportion iuste, he maid erect and straight,
And euerie member maid to haue a certaine sympathie,
Amangs themselues, and with the heauens a decent harmonie,
Quhिल्s dois their office execute, maist promptlie but delay,
As Instruments and organis prest, thy will for to obey:
Sa tharp the senses they are all, intrinsick, and without,
That easely man may decerne of euerie darkesome doubt:
The eyes sa reddie are to see, so bissie to behald,
With bemming blenks, & persing luiks wha the fantasie wald
The eares erected ar to heir, and quicklie to conceaue
Ilk liuelie voice, Ilk speech, Ilk sound, & knawis then be the leaue
The smelling nostrils quick of sent, thay smell or they come near
All odors, quhिल्s the eyen, nor eirs, can neither see, nor heir.
Of euerie substance sapient, the sapor and the taist
If it be ather gude or bad, the mouth will try in haist.
The helping hands appointed ar to graip, to feill and tuitche,
And diligent in doing ar quhair euer thay may reitche,
The Lord hes placed pith and strenght within the bains & nerfs,
Agilitie into the blude, quhilk spilt the bodie sterfs.
The feit ar swift and members meit, for to susteine the rest,
And spedilie will pace and run quhair sa man likis best.
All this externall qualities, and graces corporell,
Albeit they be baith great and gude, zit others dois excell,
How far the pure immortall saull in substance dois surpass,
The mortall, caduck, carnall corps (a lowrd and brukill mas:)
Als far the functions of the saull surmounts the bodyis micht,

The

The puissance, and perfection baith, the science, and the sight,
 For all these actions lodge in man, dois from the faull proceed :
 Quhilk once dissolued fra the corps, the bodie is but deid.
 Euen as the fire dois animat, and poullis in the air,
 A weightie & materiall ball, rebounding here and thair,
 Bot when the flames extinguisht are, downe fals the machin round
 Sa when the actiue faull is gain, the bodie goes to ground.

The mightie God he gaue to man, a swift and agile thought, The gifts
of the
minde.
 Quhilk like a foull vy through the skies, from earth to hevin hes
 A strong imagination mixt, ilk figure to consaue, (sought,
 A quick revolving reasone cype to rewle all the laue,
 A memorie for to conserue, quhilk like a thesaure deepe,
 All things conceaued in the heart, dois weill retaine and keepe.
 I wonder at the wit of man, whome God hes made so wise,
 That all things speedefull for his vse, he promplie can deuise,
 That can the present time obserue, and call to mind the past,
 Confer and prudently espy, the future cumming fast.

The naturall course and causes all, of euerie thing he knawes,
 What moues the mighty thunderclaps, & windie tempests blaws
 What maks the feareful flauches of fire, & lightnings in the skies
 And why the still and freeling frosts, the waters deepe vpdryes,
 And how the hard congealed yce, dissolued is againe, (rain,
 What forms the haile, the stormy snawes, & sounding howres of
 Why thik infectiue mists sa marke, ore hails the earth and air,
 And why the silver drops of dew, downe fals in wedder fair,
 Why oft the earth, quhilk of it selfe, is stable, firme, and steif,
 With trimling and with awfull quaiks, in twa is like to cleif,
 Why many diuers hewes appeirs, into the heaucnly bow,
 And why the raging Ocean seas, dois onely steit and flow,
 Why sodainely the Sun by day, is priuate of his light,
 And why the shining Moone at full, indures eclipse by night,
 Why monethly the Moone renewes hir hew, and hornes so pail,
 Why monethlie hir fowie face is round, & lightned haill,
 Why whylome in the firmament, strange tailed sters appeiris,
 Why whilome kindrie shaps of beasts, and flaming fire speiris :
 He knawes the restless course and race of all the planets seauen,

The influence and order great, of all the hoste of heauen :
 The forme and fabrik of the earth, and ample vniuers,
 He knowes the force of euerie flower, of euerie plant and gers,
 The vertue of all kinde of fruits, and euerie vegetal,
 The properties of precious stanes, and mettals mineral,
 He knowes the strange instinctions all, of euerie brutall beast :
 Of fishes and of flichtring fowls, and reptils which are least,
 The rauinous and the raskall rout, wilde, venimous, & tame,
 The hideous monsters meruellous man knows them be their name :
 And to be short, he knowes him selfe, and his originall,
 That he mon die, and after death the heauen inherit fall.

The Lord hes be his word, his will reveild vnto his awin,
 And made his counsaile, & his court to mankinde clearly knowne,
 He Adame lent a libre will to follow what he list,
 And with his holy spirit, and grace his chosen dois assist :
 Than hes a fragrant freshe ingyne all science to invent,
 A faire and flowing facund tung, till vtter his intent,
 And all are giftes, and graces great which with the liuing Lord,
 But meriting a mortall man diuinely hes decord.

I long to loue thy larges (Lord) and prudent prouidence,
 But now of force I mon proceede, Lord prosper my pretence.

How worthie are the sonns of men, and Adams ratue kinde,
 That thou (great God) should them regarde, or haue so much in
 Such thing is fantasie to frame, & panling vain procures (mind,
 For what is all the vniuers, and liuing creatures ?

All nathing worthie of themselves, but as thou list of loue,
 With graces them to dignifie, and highly to promote :
 Than is a wark which thou hes made, sa is the sunne and moone,
 Thou hes him plac'd aboue the rest, thy holie will be done.

Externall
 benefites
 Deut. 28.3.

With earthlie pleasures manifold, man compass is about,
 He pleased is in comming in, and glad in going out,
 Ilk beautifull and pleasant sight, he pleasure hes to see,
 In hearing hes he not delite all kinde of facetie,
 Ilk symphonie and seemely sound is pleasant to his eir,
 Crew sapience and science baith, his hart delits to leir,
 In smelling euerie savour sweete he pleasour hes perfitte,

In taisting euerie daintie dish, he dayly hes delite,
 To reason he reioysing hes, to learne, to teache, and talke,
 He recreation takis to read, to run, to ride, and walke,
 By night to ly and softly sleepe, to rest and to repose,
 His helper to behald and treit he suirly may reiose,
 And as the Lord hes institute to kiss hir pleasant face,
 Ane propagation for to make, in loue hir to imbrace.
 The ioy, the welth, the mirth of man & pleasour to compleit,
 All things beneth the vout of heuin are sterner vnder feit,
 He is maist like ane God on earth, for God he gaue him charge
 Du'r euerie bald and brutall beast, that feids in forrests large,
 ou'r euerie fleeing feathered fowle that swiftest is of flight,
 Du'r euerie swimming finned fish with shyning scales sa bright :
 our euerie litil creiping thing, or vther animant,
 That in the sea, the fire, or air, or on the earth dois haunt :
 the fiers and hardy Elephant, the horses swift and strang,
 as brutalls braue and bellicose, the battles from amang,
 From dangers they his bodie beir, or quhair he list to passe,
 The Camell bears his charges great, the Mule and simple Asse,
 the bulie beufs, laborious beasts they teill the fertile ground,
 Least man with wearines, and wark in bondage suld be bound :
 all venneson, and vther wilde they serue him at his neid,
 The scheip, the nolt, & naughtie wormes they do him cleith & feid
 the little friand fish in flude, and dentie volatil,
 Nuhilks shedds the waters, & the winds, he traps them at his wil
 Baith cruell and abased beasts that hants in banks and bewis,
 In dennis, deserts, or cauerns deip, for pastime he persewis.
 Not onely ou'r the beasts on earth mans power dois extend,
 But ou'r the Dragon, beast of beasts, a subtile serpent kend,
 Above the deuill his deidlie sa, and frowart furies sell,
 God gaue him might and moyen baith be force them to expell,
 For thocht that enemye sell and fierce the state of man inuoyis,
 And aye in wait him to deuore maist like a Lyon lvis :
 Yet all the fellon feinds of hell that trimble fast for feare,
 And stoups when as the awfull curs, & dreadful dume they heare,
 Pronounced by the mouth of man, against that bailfull band,

Psal. 8. 5. 6.
 Gen. 1. 28.

Math. 10. 11.
 Luk. 9. 1.

The rebels nather dow, nor dare the word of God gain-stand,
 The secrets of religious rites, the sacred sacraments,
 The blisf Euangell maist of all, the tormentors torments.

The wark
 of man's
 redempti-
 on.

But now flie far away, fra me ye cursed cateifs all,
 Increduils hence ga hide you hie, the cluds are like to fall :
 A mysterie high and halie baith, I sing without delay,
 Ye misbeleeuers bide abacke, flie (fugitiues) away.
 My lips delights not now in lies, vaine fictions I refuse,
 The booke of God sall be my guide, the holie ghaist my muse.

Gen. 3. 6.
 19. 23.

When subtil Sathan had deceaued, the fragile femall Eue,
 Who made the sinles man consent, defended fruiſe to preue,
 Till eit against the Lords commaund, and greuouslie offend,
 He banisht was from blis to baill, to hell and death but end :

Iohn. 1.

The Lord of mercie mesourles, man to redeeme againe,
 From Sathan sin, and second death, from hell and endles paine :
 Downe sent the word, which with himselfe had coeternall bein,
 In essence with the father God, and deitie diuine,
 Which was before beginnings all, or times were yet begon,
 Begotten of the father God, and called is his Son,
 Be whom al kind of things were made, within the machin round
 The onely Son of God (I say) descended downe to ground,
 And for the foule offence of man, the father thought it good,
 Be vertue of the holie gaist, to make him flesh and blood.

So great a wonder was not heard, sen first the world began,
 The onely sonne of God to be, both verie God and man,
 Euen of a virgin to be borne, to suffer death and shame,
 The sacrifice for manly sin, Christ Iesus is his name,
 Which on the thirde day after death, arase soorth of the graue,
 And gloriously past by to heauen, the seede of man to saue,
 Where at the right and holy hand, of God omnipotent,
 He intercessor sits for sick, as truely shall repent,
 Dubilk puts their hope into his death, and praises God therefore,
 They shall receaue eternall life, and crowned be with glore :
 All graces he will giue to sick, as dois him feare and serue,
 And all without desert, for what can wormes and dust deserue ?
 Na nathing (Lord) bot all proceids, and flowed first from thee.

O mortels : sen we merit not, yet let vs thankfull be,
 Acknowledge what societie sure, it pleaseth God to haue,
 With all the humaine kind and how, he loues it by the laue :
 For men on earth the marke of God, & Image bright he beares,
 And Christ in heuen the nature weak, of man he waird & weares,
 Christ vauquish't death, the devill & hell, & hes suppress't their heid,
 He surely is the sauour sweete, of sinfull Adams seid.

Lord, lose not thy redeemed flock, Christs death were then in vain
 Bot let thy fauour and thy grace, with mortals ay remain :
 And thou (O man) with all the gifts, wherewith thou art indued,
 Extoll the Lord, let ay his praise, and glorie be renewed,
 Thy domicile and dwelling place, Christ Iesus hes prepar'd,
 Aboue quhilk blis but end salbe thy last and best reward,
 The word and couenant of the Lord, his promisses are sure,
 Mans ioy and mercies of the Lord, for euer shall indure.

But now my lips, and thou my Lute ming melodie amang
 Againe vnto the mightie God, go sing a newar sang.

Of the day Estivall. III.

O Perfite light, quhilk schaid away,
 The darkenes from the light,
 And set a ruler ou'r the day,
 Ane vther ou'r the night.

Gen. 1. 4.
16.

Thy glorie when the day foorth flies,
 Hair vinely dois appeare,
 Nor at midday vnto our eyes,
 The shining Sun is cleare.

The shaddow of the earth anon,
 Remooues and drawes by,
 Sine in the East, when it is gon,
 Appeares a clearer sky.

The cre-
puscule
matutine

Quhilk Sunne perceau'es the little larks,
 The lapwing and the snyp,
 And tunes their sangs like natures clarks,

Du'r midow, mure, and stryp.

Bot euerie baif'd nocturnall beast,
Na langer may abide,
They hy away baith maist and least,
Them selues in house to hide.

They dread the day fra thay it see,
And from the sight of men.
To saits, and couars fast they flee,
And Lyons to their den.

Dure Hemisphere is poleist clein,
And lightened more and more,
While euerie thing be clearely sein,
Duhilk seemed him before.

Except the glistering astres bright,
Which all the night were cleere,
Ofusked with a greater light,
Na langer dois appeare.

A descrip-
tion of the
morning.

The golden globe incontinent,
Sets vp his shining head,
And ou'r the earth and firmament,
Displays his beims abroad.

For ioy the birds with boulden throts,
Agains his vilage shein,
Takes vp their kindelic musicke nots,
In woods and gardens grein.

Up braids the carefull husbandman,
His cornes, and vines to see,
And euerie tymous artisan,
In buith worke busilie.

The pastor quits the slouthfull sleepe,
And passis forth with speede,
His little ramow-nosed sheepe,
And rowtting kie to feede.

The passenger from perrels sure,
Gangs gladly foorth the way :
Breife, euerie living creature,

Takes

Takes comfort of the day,
 The subtile mottie rayons light,
 At rifts thay are in wonne,
 The glansing thains, and vitre bright,
 Resplends against the sunne.

The dew vpon the tender crops,
 Lyke pearles white and round,
 Or like to melted silver drops,
 Refreshes all the ground.

The mystie rocke, the clouds of raine,
 From tops of mountaines skails,
 Cleare are the highest hils and plaine,
 The vapors takes the vails.

Begaried is the saphire pend,
 With spraings of skarlet hew,
 And preciously from end till end,
 Damasked white and blew.

The ample heauen of fabrik sure,
 In cleannes dois surpas,
 The chrystall and the siluer pure,
 Or clearest poleist glas.

The time sa tranquill is and still,
 That na where sall ye find,
 Saife on ane high, and barren hill,
 Ane aire of peeping wind.

All trees and simples great and small,
 That balmie leife do beir,
 Nor thay were painted on a wall,
 Na mair they moue or steir.

Calme is the deepe, and purpoure se,
 Pee smuther nor the sand,
 The wals that woltring wont to be,
 Are stable like the land.

Sa silent is the cessile air,
 That euery cry and call,
 The hils, and dails, and forrest fair,

Againe repeates them all.

The rivers fresh, the callos streames,
Du'r rockes can softlie rin,
The water cleare like chrystall seames,
And makes a pleasant din.

The fields, and earthly superface,
With verdure greene is spread,
And naturallie but artifice,
In partie coulours cled,

The flourishes and fragrant flowres,
Throw Phoebus fostering heit,
Refresh't with dew and silver showres,
Casts vp ane odor sweet.

The clogged busie humming beis,
That neuer thinks to drowne,
On flowers and flourishes of treis,
Collects their liquor browne.

A descrip-
tion of the
midday.

The Sunne maist like a speedie post,
With ardent course ascends,
The beautie of the heauenly host,
Up to our zenith tends.

Nocht guided be na Phaeton,
Nor trained in a chyre,
Bot be the high and haly on,
Quhilk dois all where impire.

The burning beims downe from his face,
Sa fervently can beat:
That man and beast now seekes a place
To saue them fra the heat.

The brethles flocks drawes to the shade,
And frechure of their fald,
The startling nolt as they were made,
Runnes to the rivers cald.

The heards beneath some leaffie trie,

Amids the flowers they lie,
The stabill ships vpon the sey,
Tends vp their sails to drie.

The hart, the hynd, and fallow deare,
Are tapisht at their rest,
The foules and birdes that made thee beare,
Prepares their prettie nest.

The rayons dures descending downe,
All kindlis in a gleid,
In cittie nor in borroughstowne,
May nane set foorth their heid.

Back from the blew paymented whun,
And from ilk plaister wall :
The hote reflexing of the sun,
Inflams the aire and all.

The labowrers that timellie raise
All wearie faint and weake :
For heate downe to their houses gaise,
Moone-meate and sleepe to take.

The callowr wine in caue is sought,
Hens brothing breists to cule :
The water cald and cleare is brought,
And sallets sleipt in vle.

Sume plucks the honie plowm and peare,
The cherrie and the pelsche,
Sume likes the rime, and London beare,
The bodie to refresh.

Forth of their skeppys some raging bees,
Lyes out and will not cast,
Some uther swarnes hyves on the trees,
In knots togidder fast.

The corbeis, and the kekling kais,
May scarce the heate abide,

D

halks

Halks prunzeis on the sunnie brais,
And wedders back, and side.

With gilted eyes and open wings,
The cock his courage shawes,
With claps of ioy his breast he dings,
And twentie times he crawes.

The dow with whissing wings sa blew,
The winds can fast collect,
Hir pourpore pennes turnes mony hew,
Against the sunne direct.

A descrip-
tion of the
euening.

Now noone is went, gaine is mid-day,
The heat dois flake at last,
The sunne descends downe west away,
Fra three of clock be past.

A little cule of braithing wind,
Now softly can arise,
The warks throw heate that lay behind,
Now men may enterprise.

Furth fairis the flocks to seeke their fude,
On euerie hill and plaine,
Quhilk labourer as he thinks gude,
Steppes to his turne againe.

The rayons of the Sunne we see,
Diminish in their strength,
The schad of euerie towre and tree,
Extended is in length.

Great is the calme for euerie quhair,
The wind is sitten downe,
The reik thraves right vp in the air,
From euerie towre and towne.

Their firdoning the bony birds,
In banks they do begin,
With pipes of reides the iolie hirds,

Halds

Halds by the mirrie din.

The Gaveis and the Philomeen,
The Stirling whiffles lowd,
The Cuschetts on the branches green,
Full quietly they crowd,

The cre-
puscule
vespertine.

The glomíng comes the day is spent,
The Sun goes out of sight,
And painted is the occident,
With pourpour sanguine bright.

The Skarlet nor the golden threid,
Who would their beawtie trie,
Are nathing like the colour reid,
And beautie of the sky.

Our West Horizon circular,
Fra time the Sunne be set,
Is all with rubies (as it wer)
Or Rosis reid ou'ret.

What pleasour were to walke and see,
Endlang a river cleare,
The perfite forme of euerie tree,
Within the deepe appeare?

The Salmon out of cruifs and creils
Up hailed into skowts,
The bels, and circles on the weills,
Throw lowpping of the trouts.

O: then it were a seemely thing,
While all is still and calme,
The praise of God to play and sing,
With cornet and with thalme.

Bot now the birds with mony schout,
Tals vther be their name,
Ga Billie turne our gude about,
Now time is to go hame.

With bellie fow the beastes belive,
 Are turned fra the corne,
 Dubilk soberly they hameward drive,
 With pipe and liltng horne.

Throw all the land great is the gild,
 Of rustik folks that crie,
 Of bleiting sheepe fra they be fild,
 Of calues and rowting ky.

All labourers drawes hame at even,
 And can till vther say,
 Thankes to the gracious God of heauen,
 Dubilk send this summer day.

To his sorrowfull faull, conso-
lation. IIII.

Immortall Spirit, my best, maist perfite part,
 Why dois thou thus thy selfe consume with caire?
 O noble chieftain of my manly harte,
 Why art thou thus with thought ou'r-set sa faire?
 Why is thy greefe augmented mair and mair?
 Why art thou sad, and forrie to the dead?
 Why art thou almaist drowned in deepe dispaire,
 And comfort nane can finde, nor na remeid:
 Heare in the flesh thou tastis the paines of hell,
 Thou vthers helps (my faull) now cure thy sell.

My hart is faint, my flesh consumes away,
 Within my vaines the bloud is skant and cald,
 My bains thy bow, my strength dois cleane decay,
 My hairens are schyre and gray, yer I be ald,
 My march it melts, my febill limbs thy fauld,
 My skin is drie, my hide hes lost the hew,
 My force it faillis to do the thing I wald,
 My bewtie faids, my face is paill and blew,

My

My sight is dim, for sunken ar mine eies
How in my head, and all throw thy diseis.

Into this lyfe thou knowis their is na rest,
But daylie paine, inconstancie and grief,
For quhen thou alwayis dois attend the best,
Perchance fall come the greatest new mischief :
Thou knowis thy stay, and onely trew reliefe,
Quhair thou in thrall hes comfort fund before,
Embrace thy God with prayer and beleife,
And in the end thou fall triumph with glore :
Be ware and wise thy fais thee nocht begile,
Losse not thy right for suffering heare a quhile.

Thou hes not yet bein threttie yeirs and ane,
Into this fleshlie prison resident,
And lo the halfe nereby the space is gane,
Quhilk to remaine heere nature hes thee lent,
Pee natures course the Lord he will prevent,
And call thee hame, if that he thinke it good :
Or if he length this life, hald thee content,
And be commander of the flesh and blood :
While thou art heare (my saull) see thou contend,
This point of time in worthie warks to spend.

Though thou a stranger be, and thinks great lang,
Anone thou fall pas to thy native land,
The hiest iudge he will reuenge thy wrang,
His sentence sure the earth can nocht gainstand,
The day is neare, the hour it is at hand,
The mightie God will come without delay,
Deliver fall his awin afflicted band,
And from thine eyes fall wipe the teares away :
Hope and reioise, for in the midds of strife,
Thou fall be sure of comforte in this life.

And in the ende when deathe would thee devore,
Hir mortall stang fall nocht take halde on thee,
Bot be hir meanes she fall thee quite restore,

Rev. 21. 1.

Unto thine awin eternall libertie,
 With little paine thou shalt dissolued be,
 Furth of the bands of flesh where thou art bound,
 Sine like a foull aloft shalt swiftlie flie,
 And leaue the bodie breathles on the ground :
 With agile wings thou shalt transcend the sky,
 In sepulchree the corps shalt sleiping ly.

The angels shalt with singing thee convoy,
 Throw aire and fire vp to the heauens sa bright,
 Where thou shalt dwell in blis and perseite ioy,
 With happie sauls and messengers of light,
 Free from the thoughts and sorrowes of the night,
 Hoide of all care, calamitie and feare,
 For of the Lord thou shalt inioy the light,
 In whome all grace, and pleasour shalt appeare.

1 Thes. 4.
 14.

With Christ thy head thou happie shalt remaine,
 To iudge the dead, while he returne againe.

O happie death to life the readie way,
 The ende of greefe, and salue of sorrowes all,
 O pleasant sleepe thy paines they are bot play :
 Thy coup is sweete, although it taste of gall,
 Thou brings the bound, and wretched out of thrall,
 Within the port sure from the stormie blast,
 For after death na mischiese may befall,
 Bot wo, wan-chance, and perrels all are past,
 Of kindly death nane suld affraied be,
 Bot sick as hope for na felicitie.

Mat. 24.

The day shalt come when all the planets seauen,
 Shall lose their light, and mightie influence,
 The glistering starnis, and powers of the heauen,
 Their force shalt faile, and haill magnificence,
 The saincts of God shalt suffer violence,
 The common course of mortall things shalt stay,
 The liuely word shalt get na audience,
 For pittie, loue, and lawtie shalt decay :
 Then shalt the Sonne of man be sene descend,

Dubilk

Duhilk to all things fall put a finall ende.

It shall be then as in the dayes of Noy,
When mortall men continued in their sin,
They builde, they wed, thay drinke, they liue in ioy,
Into the arke while godlie Noy went in :
Yet feare shall fall to heare the awfull din,
To see the ende and suddaine change of all,
The giltie minds abaisedly shall rin,
And with the hils for feare on them to fall,
Bot vppright men shall clearelie vnderstand,
Their sure releefe, and comforte is at hand.

Mat.21.37.

The heauens aboute with noise shall passe away,
And be dissolued with hett consuming fire,
The elements sicklike that latter day,
Shall melt with heat and tyne their faire attire,
The sea and earth, and all this haile impyre,
Shall be brunt vp, and euerie thing shall burne,
Contain'd therein, flesh, bodie, baine, and lyre,
Man maid of ashe to ashes shall retorne :
Bot God the Lord, whose promissis are trew,
For heauen and earth hes height vs others new.

2.Pet.3.10.

Who can devise? or yet be words expres?
What hart can think? or high ingine invent?

Isa. 65. 17.
66. 22.

Reu.21.13.

The maiestie the persite holines,
The glorie great, the beautie excellent,
The shining light, the heauenly ornament,
The day, the way, or yet thy' appointed place,
Of Christs descense, downe throw the firmament,
When all his foes shall fall before his face?
No (Lord) our wit na higher can attaine,
Nor be thy word is set before our caine.

Psal.110.1.
1. Cor. 15.
25.

As fierie flauches with suddaine thundring thuds,
And glansing gleims, shines all the world throughout :
So shall the Lord appeare into the cluds,
With leaming light, and with a suddaine shout,
The angels cleare shall compass him about,

Mat.24.27.

1. Thef. 4.
16.
Mat.24.31.

With

With mightie sound the trumpets blast fall blaw,
 The dead fall heare, and rise all in a rout,
 1 Cor. 15. And all that sleepe in Christ fall thether draw :
 23. Then thow (my faull) this body fall resume,
 To meet the Lord and see the day of dume.

Ouid. 1. Sum sayis that Pyrrha women made of stains,
 Metamor. And men were formed be Deucalion.

fab. 7. But certainly of deid corrupted bairns :
 1 Cor. 15. A livelie corps that day fall rise anone,
 15. Pea be the word, and wark of God alone,
 As kindly corne cummes of the rottin seid,
 Or flowres reverts that withered were and gon :
 Sa fall all flesh revieve that tairned deid,
 Be sea or land, sen first the warld began :

1 Thef. 4. This may the Lord, quhilk of dust creat man.
 15. 16.

Quhen all the dead obeyed hes the blast,
 And clad themselves with immortalitie,
 Then fall proceid the living at the last,
 Quhilkis fall not sleip, nor yet dissolued be,
 1 Cor. 15. But in ane clap and twinkling of ane eye,
 51. 52. 53. They fall be chang'd, and all transformed new,
 In substance pure, apt for eternitie,
 Cleane, incorrupt, and of ane heavenly hew :
 Swa baith the quick and dead fall them prepare,
 Synne mount and meit Christ Iesus in the air.

1 Thef. 4. The iudge maist Just with iustice fall proceid,
 17. Quhair na defence, nor cautele, fall availl,
 Na butie, blude, nor riches fall remeid,
 But welth and wit, friends, force, and all fall faill :
 Quhen all the warld sal be convened haill,
 Before the throne, that feirfull sight to se,
 118. His awin elect the Lord fall then out-waill,
 At his right hand quhilkis fall all planted be,
 Mat. 25. Then fall he say : Cum haue your right reward,
 31. My blessed flock quhilk was for you prepar'd.
 But at the left, and on the vther hand,

In quaiking dread, in miserie and wo,
The dulefull troupe of criminals shall stand,
To whome the dune shall be pronounced so :
O ye accurst into the hels ye go :
For vglie devils a iust prepared byre,
Ye knew me not, therefore I know ye no,
Was to be cast in everlasting fire :
In dying death ye weeping shall remaine,
And gnashing teeth, into the endles paine.

Mat.25.41.

O tyrants proud, O stinking wormes and dust,
O infidels and libertines prophain,
Ye obstinate and Iudges maist vniust,
Remord ye nocht to heare this speiking plain ?
Or think ye not that Christ shall cum again,
Though for a time he patiently you spair :
O brutall beists, your thoghts are false & vain,
Your punishment it is reserued thair :
Watch and beware the dyet is unkend,
Stoupe and repent while ye haue grace to mend.

Mat.24.36.

Then thou my faull with great triumph and glore,
With saincts assembled on the vther side,
Shall take the corps quhair thou was first before,
Unto the high and holie cietic wide,
With melodie we shall all thither glide,
Sing and reioyce even as the Lord hes said,
Into that blis and lasting life to bide,
Prepaired for vs before the earth was laid :
So when the Sun hes finisht everie thing,
To God maist high he shall remit the ringe.

Bot now my hart within my bowdin breist
I feill revert and wondrously reveif,
My faull sicklike hir sorrowing she hes ceist,
And of my sang a perfit Joy can preif :
The life to come so firmly I beleue,
That though all flesh to death were redy boun
I should be sure the Lord wald me releue.

E

Though

Thought all the world were turned by-side downe ;
 Lord, hallowed be thy haly name diuine,
 For power, praise, the reigne, and all is thine.

Thankes for deliverance of
 the sicke. V.

Q Why dois my silent tung repose, and hald her peace ? (cease ?
 Why dois my voice, the worthie praise of God, from singing
 My mouthfull lips that suld pronounce, ar closed night and day,
 My mouth is sealed vp as though, I had nathing to say.

Behald with mony holocaust, and vnderferved glore,
 The pagane blinde his mightles God, and idole dois adore :
 The altar with the blude of beasts, is sprinkled be the Jew,
 He makis a smuike, and smelling sweet for payment of his vow.
 And suld not I, an impe of Christ, redemed from my sinne,
 Ane sacrifice of thankes present : But quhair sall I begin :
 For quhy ? our God in all respects, is infinite persite,
 Hea, more diuine nor Man can think, conceiue or yet indite,
 All gude, all iust, all wise and trew, all mercifull, and kinde,
 Almightie, strang, and liberall, all prouident in minde.
 Yet as I haight, so sall I hald, to magnifie the Lord,
 Quhilk hes the pyning patient, againe to health restord.

The wonderfull and diuers meanes can not be fullie shawin,
 Quhairby the Lord the wicked wraikes & conquis his awin :
 Be weire, be want, be losse of freinds, be greuous thought and care,
 Be seruitude, be lang exile, be sicknes sharpe and sare.
 The Monarch great, the tirant proud, the liuer insolent,
 When be the mightie hand of God, a sair disease is sent,
 For all their force anone they faint, they ar deiected law,
 From all societie and game, themselves they do withdraw :
 Haist like the Deare quhilk wonted is, with gun, or deadly dart,
 Flies from the heard to sum desert, quhair he may lie apart :
 Lust, luxurie, nor deintie fair, they raik not by a leik,
 Na mirth nor earthlie vanitie, is pleasant to the seik.

Quha

Quha wald not in his heauie plight, and cruell pining paine,
All worldly wealth and glore renunce, to haue his health againe?

The bewtifull wald lose his hew, the strang wald quite his strength,
The rich his store his threasor great, and fertile lands of length :
The burning maist ambitious breist, wald quite his noble fame,
And be content without renoun, to lead his life at hame.
Bot all in vaine the birnist gold, nor heapes of siluer bright,
The stately staines, the iewels rich, nor buildings huge of hight :
The braue dependers monie ane, nor highest dignities,
May not their dypning maister mend, nor yet his torment ease :
The precious drinks medicinall, sum sweet, sum bitter sower,
Nor minerals may not prolong his loathsome life ane hower :
Whome God anis be his iudgement iust, appointed hes for deid,
Na medicine, na elixir, nor monie may remeid.

When irefullie Antiochus, from Persia lute draw,
Into his rage he made a vow, the Iewes to ouerthraw,
Agains the saikles saincts of God, to turne his cruell face,
And make Ierusalem for Iewes, a common buriall place :
Bot in his pride the Lord him smote, while he was thither bown,
With sick diseale that from his couche, for faintnes he fell downe :
Sick bitter paine remediles his bowels did deuide,
That of his flesh the men about, might nocht the skinke abide :
And nocht appeased was the Lord (a fearefull thing to heare)
While be the naughtie worms his corps consumed was inteir.

The Lord sicklike when least he weind, maist iustly maid to fall,
The thryse extreme Herodian pride, be litil vermine small,
While he did persecute the kirke, and liues of preachers sought,
They greedily deuord him quick, and eate him vp to nought,
With unkouth, and incurabill diseases wonder fell,
Euen from the earth the Lord cuts of the wicked that rebell.

Bot as the sickness iustly sent confounds the fais of God,
Sa serues it to his seruants of a needefull whipping rod :
For luke as when the little childe, gainstande the fathers will,
Castis downe his face with froward lookes, and stubbornly dois ill :
The wise and louing father then, puts to his gentill hand,
And for his weil with awfull boast layes on the byting wand,

Du hill tawnd with streppes, the tender child, with sobs and monie teire
 And reuthfull skreikes cryes oft alace, Gods mercie father deare,
 Sa when the children of the Lord, transgressed hes his law,
 And blinded with their awin delights, their dewtie dois misknaw,
 He takes the rod and sicknes sends, the punishment of sin,
 And strikes the flesh with torment sair, externall and within :
 Du hill all default the sickly saull, vnfeinedly repent,
 Sine on this waies, vnto the Lord direct his heauie plent.

I mon confes (O mightie God) I haue offended thee,
 And iustly through my great trespass, deserued hes to die,
 In seruing thee I haue bin slack, I haue vnthankfull beene,
 My cheritie was growin cald, my life it was vncleene :
 For quhilk I feele thy fellow wraith, against me kendled het,
 How can I lift, my head and hart with sicknes are ouerset,
 I taist na kinde of fude by day, I take na rest by night,
 The figour onely of a man, but onely force or might :
 Bot (Lord) when thou art bound to strike, quha dow abide thine pre ?
 Thou knawis that I am fraile, therefore forbear me I desire,
 Forgiue me anis, restore my strength, releue me of this paine,
 And all thats mis I fall amend, and fall not sin againe.

All this and mair with broken voice, and hands to heaven out-spredd,
 The Godly patient he powres out, vpon his carefull bed :
 The highest God from heauen behalds, and is content to see,
 The sinner earnestly repent, and to his mercie flee :
 Then be his halie helping hand, he raises from the dust,
 The pure afflicted faithfull saull, intending to be iust,
 He makes the physicke take effect, the flummers soft he geifis,
 The force quhilk did before decay, from day to day reveifis :
 While to the glorie of the Lord, and ioy of his elect,
 He fullie to their health restore, them whom he did deiest :
 The godly Hezekiah king, was sick in great distress,
 And be the Prophete wairnd, that he sould neuer conuales :
 Bot when he called to the Lord, and wept with bitter teares,
 The God of health withdrew the rod, and to his plaint gaue eares :
 The morning thrise had nocht renewed hir heauenly ornament,
 When to the temple of the Lord, to worship he vp-went,

And

And thriſe ſiue helthie happie yeares, were granted him to leaue,
In ſigne whereof, that he ſuch heichtſ might conſtantly beleue,
The Sun retired haill ten degrees from Occident till Eaſt.

What vails the waters of the wols, or pardons of a preiſt,
O pilgrim blind, what can the baines of men prolong thy dayes ?
That God is geuer of the health, whome ſun and Moone obayes.

Right ſa the iuſt and ſuffering Iob, a mirrour to the reſt,
Was he nocht ſair with byles, and bruiks, and pouertie oppreſt ?
From head to heele with botches black, his bodie was ou'r-cled,
Contemned be his wife and friends, the alhes were his bed :
Yet when the Lord him tryed had, his health he did reſtore,
And purchaſt to himſelfe thereby, ane euerlaſting gloire.

Iob 1. 13
& 2. 7, 8.
4. 1, 7, 17,
& 42. 10.

This then we ſee : the mightie God, the croſſe of ſickneſſe ſends,
Unto his awin adopted ſonnes, to mony diuers ends,
Now as a plague, now as a priuile, that man may clearely knaw :
How he is weake, and of himſelfe cannot fulfill the law,
Now as a prick to call to minde quhat evill is, and good,
To mooue the dull forgetfull heart, demerſt in fleſh and blood.
What bitter teares ? what inwart ſighs ? what ſeruent prayers deepe ?
Be ſicklike meanes the Lord drawes out, of them that are a ſleepe ?
Euen as beforre forth of the ſint, is forſt the fyrie ſpreit :
Or as the Bee, out of the weeds, extracts the hony ſweet,
Ane hundreth heauenly thoughts, the ſick will meditate in minde,
Contemne the world, and mans conceits to wickedneſſe inclind,
Diuinely with themſelues diſcourſe, of mony pleaſant thing,
Quhilk they forget, and in their health, to minde could neuer bring.

O gracious rod, whereby the Lord and man are reconcealed,
O happie ſickneſſe of the fleſh, whereby the ſaul is healed,
O merueillous great mediciner, and ſoueraigne medicine,
Quhilk be the bodie to the ſaul, dois mightilie atteinie.

Of ſickneſſe ſlower the end is ſweete, for be theſe ſharp diſeaſis,
He wunds the ſenſeleſſe harts of men, quhilk pleaſor cauteriſis :
Bot mightely he raiſes vp the faithful when they fall.

I haue beene ſeik, and to the Lord did airly cry and call,
Quhilk euer did exhauſe my voice, and healed me with ſpeede,
Aboue my wit he did prouide, and ſend me helpe at neede :

Nocht onely me he did releue, when I was sair affrayed,
Bot also from the dure of death, even them for whome I prayed.

He is the rare physition wise, the trew Medicinar,
In Chirurgie of perfite skill, the traist Apothecar :
And all that falsely is ascryued to Esculapius,
To Zoroast, till Apuleie or to Democritus :
He can performe in verie deede, he can the dolor swage,
Restore the health prolong the dayes, renew the widdered age,
Reuiue the dead, and sins forgiue, the onely source of all,
Whyle I may last (O liuing Lord) thy praises sing I fall.
I fall thee blis quhill vitall braith within my breist remains,
Whill I haue memorie or wit, or heate within my vaines,
For all thy gifts and graces great, thou granted hes to me,
With thankfull heart this sacred sang, I dedicate to thee :
Lord, try me nocht with sair assalts, least suddainely I slide,
Bot if thou try, augment my strength, sick tryall to abide :
And syne to serue and worship thee, I presentlie intend,
God giue me grace to perseure vnto my liues end.

Of Gods omnipotencie. VI.

O Euerie liuing warldly wight,
Awake and dres your selfe with speede :
To serue and praise the God of might,
From whome all bountie dois proceede :
For gif ye drift, and still refuse,
The heauens and earth will you accuse.

The brutall beasts but ony stypse,
They willinglie his voice obay :
The creatures that hes na life,
Sets forth his glorie day by day :
The earth, the aire, the sea, and fire,
Ar subiect all to his impire.

The heauen it is his dwelling place,
Mat. 5. 34. The earth his littil fute-stule law,
35. His warke are all before his face :
Of hearts the secreits he dois knaw,

And

And euerie thing as in a glas,
He seis before it cum to pas.

The swift and actiue fierie spreits,
The Cherubins of substance pure,
They walk amang the holie streits,
And makes him daylie seruice sure :
Pea, at all times they readie stand,
To gang and cum at his command.

1.King.22.
19.
Iob. 1. 6.

When Ionah in the sea was cast,
By Lot, for safetie of the leaue,
A mightie Duhaiill did follow fast,
Prepard the prophet to receaue :
Duhilk at command did him deuore,
Sine brought him safely to the shore.

Ionah.1.7.
15. 17. &
2. 10.

And as Eliah lurking lay,
Lang solitar by Cherith side,
The rauens left their common pray,
His sustenance for to prouide,
As they were charged him to feede,
They brought him daylie flesh and bread.

1.King.17.
5. 6.

Duha learned Balaams brutall asse,
The angell of the Lord to knaw ?
A foote she forward wald not pas,
That way where she him standing saw,
Bot spake that maruell was to see,
Against hir maisters crueltie.

Num. 22.
28.

The roaring lions fiers and fell,
Brought vp and baited ay with bloud,
They spard the godly Daniell,
Expos'd to them in place of fude :
Sa fishes, fouls, and rauenous beists,
Of God maist high they hald the beists.

Dan. 6. 6.
22. 23.
Mat. 8. 28.

The verie devils dare noch rebell,
Against his Maiestie and might,
The spreits vncleane he did expell,
Forth of the pure possessed wight,

Quha but his priuiledge diuine,
Durst na way enter in the swine.

1.King. 22.
21.

Into the prophets mouthes the spreit,
Of lies could neuer enter in,
Quhile he did licence first intreate,
Of God the Lord, for Ahabs sin :
Quhilk be that meanes did him entyse,
His awin defaist till enterprise.

His halie statute to fulfill,
And potent power to declaire,
The massiue earth reposis still,
Suspended in the cessil eire :
And at hir dew appointed houres,
Brings forth maist pleasant fruits & floures.

Gen.1.9.11.
Exod.14.21.

Quhat thing is fiercer nor the sea ?
Quair raging nor the awfull deepe ?
Quhilk back retir'd at his decree,
And dois her bounds and marchis keepe :
Synne at his charge apart stude by,
To make his hoste a passage dry.

Withouth the subtile air but dout,
Na plaint nor liuing thing may lest :
Therefore it cleaues the earth about,
And is in euerie place possest,
Then as his godlie wisdomes wald,
Decernes the seasons hett and cald.

Gen.19.24.

The brimstane and the burning fire,
Quaist sudenely from heauen fell downe,
For to consume into this pre,
Baith Sodome, and Gomorrah towne :
Bot in the fire furnace he,
Preserued safe the children thre.

Dan. 3. 23.

The mightie winds blaws to and fra,
From euerie airth be day and night,

We

We heare them thudding by vs ga,
 Yet not conceales them with our sight :
 Bot in a clap the Lord to please,
 Their blasts they quietly appease.

Like flocks of fowls the clouds aboue,
 Furth flies and couers all the sky :
 Againe they suddenly remooue,
 We wat not where nor reason why :
 Bot till obey his holy law,
 They poure out rain, sharpe haile, and snaw.

Behald the fearefull thunder crack,
 And fierie flaughts sa violent,
 Appeares nocht in the cloudis black,
 Quhile be the highest they be sent :
 The harts of men are dasyt with feare,
 Sik lights to see, and claps to heare.

The heauen sa high, sa cleare of hew,
 Declares his power passing weil :
 Sua swift of course ay recent new,
 Revoluing like a turning wheill,
 Nane knowes whereof the globe is made,
 Quhais beautie at na time dois fade.

He made the Sun a lampe of light,
 A woll of heate to shine by day,
 He made the Moone to guide the night :
 And set the starnis in gud array,
 Orion, Pleiads, and the Vrse,
 Obserues their dew prescribed course.

O Poets : paganes impudent,
 Quhy worship ye the planets seauen ?
 The glore of God be you is spent,
 On Idols and the holie of heauen,
 Be pride your pens mens eares to pleis,

f

With

With fables and fictitious leis.

Your knowledge is bot ignorance,
 Your cunning curiositie :
 I finde your facund eloquence,
 Replete with sekles fantasie :
 Ye neuer knew the lively rod,
 Nor gospell of the sun of God.

He is aboue Mercurius
 Aboue Neptunus on the sea,
 The winds they knaw not Eolus,
 Their is na Iupiter but he,
 And all your Gods baith great and small,
 Are of na force for he is all.

Bot sonnes of light ye knaw the trueth,
 Extoll the Lord with heart and minde,
 Remoue all staves and sluggish sleuth,
 Obey his voice for he is kinde :
 That heauen and earth may witnes beare,
 Ye loue that God which bought you deare.

*The triumph of the Lord, after the
 manner of men. VII.*

*Alluding to the defeat of the Spanish nauie
 in the yeare 1588.*

TRiumpphant Lord of armies and of hostes,
 Thou hes subdu'd the vniuersall coastes :
 From South to North, from East till Occident,
 Thou shawes thy selfe great God armipotent :
 O captaines, kinges, and Christian men of weir,
 Gar harraulds haist in coats of armor cleir,
 For to proclaime with trumpet and with shout :
 A great triumph th' vniuers throughout :
 For certainly the Lord he will he knawin,

And

And haue that prayse quhilk iustlie is his awin.

O yce that wuns amang the pleasant feilds,
 Quhair fertile crofts their yearly profite prealds,
 And all that heigh vp in the hieland dwells :
 Amang the mures, the mountaines, and the wells,
 And yce that in the forrest fare remaine,
 Far from the burghs, ga to the burghs again :
 Baith man and maidens, put on your garments gay :
 And ornaments made for the holy daie,
 Leane of your wark, let al your labour be :
 This braue triumph, and royall feast to se.

Let citie, kirk, and euerie noble towne,
 Be purified, and decked vp and downe,
 Let all the streets, the corners, and the rewis,
 Be strowd with leaues, and flowres of diuers hewis,
 With birks, and lawrell of the woddis wild,
 With Lauendar, with Thime, and Cammamild :
 With Mint and Hedwortes seemelie to be seen,
 And lūkin Gowanes of the meadowes green,
 Let temples, staires, the porchis, and the ports,
 And windows wide quhair luickers on resorts,
 With tapistrie be hung, in Turkie sought,
 With claith of gold, and siluer richly wrought,
 Let euerie place, and palice be repleat
 With fine perfume, and fragrant odors sweat,
 Suffumigat with nard and cinnamon,
 With myrhe, and muske, camphyre, and bdellium,
 With incence frank, Aloes, Calamus,
 With Saffran, Mastick, and Juniperus.
 Erpose your gold, and shyning siluer bright,
 On couered copbuides set in opyn sight,
 Du'rgilted coups, with carued couers clear,
 Fyne precious stains, quhair they may best appear,
 Lawers in ranks, and siluer baillings shine,
 Saltfats outthorne, and glasses chrySTALLINE.
 Make scaffalds clare for cumlie comedies,

For pleasant playes, and morall tragedies :
 All to decore with ioy, and ane accord,
 This new triumph, and Sabbath of the Lord.

Right as the poynt of day begins to spring,
 And Larks aloft melodiously to sing,
 Bring forth all kind of instruments of weere,
 To go before and make a noyce cleer :
 Gar trumpets sound the awfull battalls blast,
 On dreadfull drumming gar strik alarum fast,
 Mak shouting halms and perling phippers fill,
 Clean cleave the cluds, and pierce the hiest hill,
 Cause mightily the weirly notis breik :
 On hieland pyppes Scots, and Hybernik,
 Let heir the thraichs of deadly Clarions,
 And syne let of a volie of cannons,
 Dubill quhat for reick, rude rummishing, and reard,
 The heauens resound, and trimbling take the card.

Let enter line in proper painted carts,
 The buting rich, brought from the fardest parts,
 And ample pray quhilk great Iehouah wan,
 From his fierse fais, sen first the world began.

Their sall be sein the ensigneis displayed,
 Bright baners braid, and standdards weil arrayed,
 Sum white and reid, sum yeallow, grein, and blew,
 Dubilk God perforce out of their handes threw :
 The portrators of euerie vanquest towne,
 Of Cittadells, and rampiers of renoune,
 The lively forme of fousseis large and deepe,
 The modalls great of castills eith to keep,
 The forme of forths invincible to se,
 Of mightie walls, and ramforst towers so hie,
 Demolist all, into a birdis nest ;
 With great and iust artailzerie celest.

Sa sall be seen the figoures of the flots,
 With fearfull flags, and weil calluterd bots,
 Of gallays swift, and many gallias,

Dubilk

Dubhilk through the seas but perrell thought to pas,
 Faire seemely shippes of four, five hundreth tuns,
 All furnisht full of fire-warks, and of guns,
 Dubhair of be force their was sum captiues led,
 Sum cleane defait, sum fugitiues and fled:
 Yet from the Lord na way could finde to fie,
 Bot in their sight were tossed on the sie:
 The waltering wals, and raging windie blast,
 Gaide by their towes, and caul'd them hew their mast,
 And sine were cast for all their brags and bost,
 Sum on a schald, sum on ane prin cost,
 Sum gaid in tua buird on ane forrain land,
 Sum on a rok, sum on a whirling sand,
 Dubhile nane were safe vnperisht to be found,
 Bot men and all went to the water ground.

Let follow nixt in ordor to be sein,
 Their armour cleare, and warlike wapins schein
 Hard halecrets, helmets, and hewmonts bright,
 Ticht haberschons, habriks, and harneis light.
 Murrions for men of fute, and shining theilds,
 Barding for horse appointed for the fields,
 Gantlets ou'rgilt, wambraissis gainand weil,
 Corsets of pruit, and mony targe of steill,
 Sum varneis bright, sum dorred diuerslie,
 That men may muse sic precious geir to see.

Th'ilk samin wayis, exemple for to giue,
 Draw in on veaps their armour offensive,
 Great ordinance, and feilding peices sell,
 Muskets maist meit with men of armes to mell,
 Hagbuts with lunts, Pistolles with rowets fine,
 Swift fierie darts deuisd be great ingine,
 Crosbowes of waight, and Gnosik gainyeis kein,
 Strang pouling picks the charge plaiis to sustein,
 Bunches of speirs, and Launces light, and lang,
 Strill ar, and masse, for barbed horses strang,
 Fyne arming swords, and vther grunding glaues,

Dubhilk

Quhilk maid na stead when they were rendered slaues,
 Their guns misgaur, their speirs like buinwands brak
 Their fainted hearts for feare retir'd aback.

Their thresours rich, wherein they put their trust,
 To all the world salbe maid manifest :
 Let men expres appointed be to beir,
 Their siluer heaps in plaits of siluer cleare :
 Their siluer wark, and precious ornament,
 Sall follow next in order subsequent,
 Not to their praise, but to their shame and scorne :
 Their cuinzied gold, in baissings sall be borne,
 Of moltin gold discovered to be sein :
 With precious stains quhilk fed their greedie ein,
 Their goldsmith wark and vessells of great waicht,
 Token sick fooles agains the Lord to fight.

Let publikely be caried throw the townes,
 The diadems, the scepters, and the crowns :
 And honored swords of many puissant king,
 Whom Iah our God down from their throne did thring.

Besides these things vse all the meanes ye may,
 To sanctifie the Lord that solempne day :
 For great Pompeie, nor Paull Emilius
 Marck Antony nor Cæsar Iulius
 The Scipioes the hardie bretheren twa,
 Nor nain in Rome triumphed neuer sa.

When on this waies the buiting is inbroght,
 And all their force declared to be nought,
 The emperors, and kings sall ga behinde,
 That greater nain was on the earth to finde,
 As men defait cled all in dulefull black,
 In colchis traind with slander, shame, and lack :
 Their children young, and minzonis in a rout,
 Dress all in dule sall march their colsch about,
 With bitter teares, with sighes, and courage cald :
 When they their Lords in sik estate behald,
 Their counselors sall gang with dverie cheir :

And

And count their wit to be bot follie mere,
 The multitude then diuersly fall deim,
 And of that sight fall diuerslie esteim :
 For sum fall rin and gase them in the face,
 And fair bewaile to see them in sick case,
 Pea they that wisht their wrack and death before,
 Their miserie fall mein and pittie sore.
 Bot sum sa soone as they them see ga by,
 Sall heaue their hands and make a mightie cry,
 Deride their force and shout into thir eir :
 Take their the kings quhilk made the Lord the weir.
 Ane vther sort fall sich, and whisper thus,
 Heare is behald a matter maruellous.
 Their monarchs great confided in their strength,
 And thought by force to win the world at length :
 To way the hils, and right vp to the skies,
 Bot now their pride and puissance broken lyes :
 „ Kings are bot men, men are bot wormes and dust,
 „ The God of heauen is onely great, and iust.”

Bot now I leaue the ordor and array,
 Of men defait and entring of the pray :
 Du'r whome the Lord triumphed hes or now,
 And sall triumph for he hes maid a vow,
 To put his fais to flight and open shame,
 To purchase him a praise and lasting name.
 I will the forme now summarly set downe,
 How Christian Kings, and captaines of renowne,
 Sall enter in the burghs that holy day,
 What they sall doo, what they sall sing and say :
 Their persfite ioy and pleasour to expres,
 To magnifie the might and holines
 Of God the Lord the great triumpher strang :
 The chastiser of wickednes and wrang.

Euen sik (I say) as Ioue our God erected,
 As instruments and messengers directed,
 To woork his wark, and fight into his field

Shall armed be that day with spear and shield,
 Baith horſſe and fute in weirlike maner dreſt :
 In glittering geare quhilk braueſt is and beſt,
 All weil arrayd in ſquadrons, troups and bands,
 Quaiſt muſter-like : ſyn, in their doughtie hands,
 Ilk man a palme, and laurell branch ſhall beare,
 The proper ſigne of victorie in weir,
 And on their heads ſhall haue their laurell crowns :
 Sa ſhall they march and enter in the towns,
 As conquerers, and ſoldarts of the Lord,
 Quhilk valliantlie with courage and accord,
 Were reddie bent till execute his charge,
 And fight beneath his bliſſed banner large.

The muſicke then, and heauenly harmony
 Of inſtruments accorded in a kie,
 Quaiſt muſicall and delicate to get,
 Shall their be heard together ſweetly ſet :
 As clariſhons cleare, douce friddoning of flutes,
 The viols ſwift, and fineſt Venus lutes,
 Joynd with the voice of men, and breiſſing boyes,
 Quhais meaſour iuſt ſhall modulat the noyſe :
 That Cleopatra in her gallay gay,
 Nor ſingers on ſainct Cecils holy day :
 Empedocles the wiſe Sicilian,
 Nor Orpheus the craftie Thracian,
 Phylirides, nor ſkilful Arion,
 Nor famous lute of running Amphion,
 Struik neuer note ſo pleaſant to the eir,
 Nor ſang ſa ſweit as they that ſhall be heir.

Bot quha pretends the puiſſance to declare,
 Right as it is, or enters to compare :
 The glore of God with that of mortall men,
 Shall tyne bot time, and tyre his painefull pen,
 Als far as light, the darknes dois deface,
 Or hell is from the higheſt holy place,
 Als far as ſclaues are from the ſtait of Kings,

Or widdring weids, from euerlasting thinges :
 Als far his might surmounts the might of man,
 His Pompe and pride, and all the craft he can.
 The Romans stout quhilk had the earth ourthrawin,
 At their triumphs in chariots great was drawin,
 Be diuers beasis quhairin they tuik delite,
 For sum were train'd be horlle of coulour white,
 And sum be harts contrarie to their kinde,
 Be cruining Bulls of heigh and hautie minde,
 Be Elephants, and sum be Lions laide,
 In claith of gold and finest purpor claid.

But he quhais wraith consumis like burning coles,
 Quhilk turnes the heauens vpon the stable poles :
 Hes left the earth, and rydes vpon the sky,
 Na mortall eyes may face to face espy
 The Lord, and live : his chariots are of fire,
 He makes the earth to trimble in his yre,
 Great Iesus Christ conducts his armie stout,
 The angels bright they compas him about :
 His maiestie the tounes can nocht contene,
 Yet is, and hes be power present bein.
 Heaue vp therefore (ye christian men of weir)
 Your hands, your hearts, your eyes, and voyces cleir,
 Unto the high and great triumpher strang,
 That solemne day sine let this be your sang.

The song of the Lords souldiours.

O King of Kings, that sits aboue,
 Thy might, thy mercie, and thy loue,
 Thy works are wonderfull to tell,
 In earth thy name not praised be,
 And in tha holie placis hie,
 For nane is like thee but thy sell.

Upon the firmament thou ryds,

¶

And

And all the world diuinely gydes,
 To hell thy power dois extend,
 Men may imagine, men may deuise,
 Men may conclude and interprise,
 Bot thou dois modifie the end.
 This day we magnifie thy name,
 For thou hes put till open shame,
 And turnd thy fellow fais to flight,
 Their Idols and their armies greit,
 Their force availd them not a whit,
 Their towers & towns hes felt thy might.

Gen. 11. Thou staid the tower of Babylon,
 Unbuilded higher be a stone,
 Though Nimrod thought to reach to heauen,
 The touns of men were so confused,
 That they their foolish wark refused,
 And sundrie through the earth were driuen.

Exod. 13. God send to guide his armie right,
 21. & 14. A cloude be day, a fire be night,
 17, 28. And led them safely through the sie,
 For all King Pharaos pride and host,
 His chariots, horsmen, and his host,
 Were drown'd and fand na way to sie.

Iof. 6. Of Iericho he bruist the wall,
 And quickly maid it flatling fall,
 When as their priests their trumpets blew,
 The people maid a mightie shout,
 When they had past the towne about,
 And sa the citie ouerthrew.

Iofh. 10. Five Kings he chaist at Gibeon,
 And as they fled to Beth-horon,
 With haile he slew them by the way,
 The Sun and Moone at his command,
 Into the list he maid to stand,
 To make the Amorites a pray.
 Quha ever hard of armour sick,

Duhat bullets euer flew sa thick,
 As hailestains fell downe in that schower?
 Na gunners could that bartlene clenge,
 They knew not whome on to reuenge,
 Bot gazed on the heauenly tower.

Be Ioshua he wrought thir things,
 And vainequeist ane and threttie Kings,
 As Iorden rins on euerie side,
 Duhilk may all kings example giue,
 Sa lang as men on earth may liue,
 In God the greatest to confide.

Iofh. 12.

He baith devisde, and wrought the deedes,
 Of Gideon against the Medes,
 And strake the multitude with feare,
 Thre hundreth men defeat their campe,
 With trumpet, pitcher, and with lampe:
 That was a stratagemie of weir.

Iudg. 7.

He strength and manheid by the laue,
 To Samson, and to David gaue,
 Duha maid the Philistims to fall,
 His awin he mightelie susteins,
 Be wonderfull and unkouth meanes,
 To shaw that God is guide of all.

Iudg. 14,
 15, & 16.
 1. Sam. 17.
 22, 27.
 2. Sam. 5.
 6.

The puissant King of Syria,
 Duhen he befeig'd Samaria,

2. Kings 7.

The God of battels succours send,
 For in that camp was hard sick din,
 Of carts and horse quhilk seem'd to rin,
 That nain durst bide to see the ende.

Duhen proud Saneherib blasphemed,
 Invincibill his puissance seemed,
 Zit hame with shame he turn'd againe,
 Nine score, five thousand on a night,
 Were smote by them that tooke the flight,
 Sine be his sonnes, himselfe was slaine.

2. King. 19.

In weir the Lord giues victorie,

From time to time, as we may see,
 Be meanes vnlooked for of men :
 As he was then, sa is he now,
 Though faithles folk will neuer trow,
 Dubile be experience they ken,
 He is the mightie God of weir,
 He strykes his faes with suddaine feir,
 Duben they appeare maist strong & stout,
 The harts of Kings are in his hands,
 He breakes their legs and bloudy bands,
 And brings his purposis about.
 Euen in our dayes haue we not sein,
 The wicked fall before our ein,
 Into their hetest cruell rage ?
 The greatest dukes and kings annoynted,
 We saw them laitylly disappoynted,
 And get their weill deserued wage.

Psal. 68. 2. As war is melted by the fire,
 Sa be the Lords consuming yre :
 The might of man melts cleane away,
 To sick as constantlie beleeuers,
 He courage and good succes giues,
 And will not see their cause decay.
 Though for a time the proud preuaile,
 Their glas will run, their force will faile,
 Unto the Lords eternall glore :
 And when before our fais we fall,
 Be sure our sins are cause of all,
 Dubilk we suld earnestly deplore.
 O Iah our God : be thou our guide,
 In battails be thou on our side,
 And we sall nather fall nor flee,
 Through Christ thy sonne our sins forgiue,
 And make vs in thy law to liue,
 That we may praise and worship thee.

And

The great triumph this way shall take an end
 And all the hoste shall to the temple wend,
 As custome is in well arrayed ranks,
 With sacrifice of prayers and of thanks :
 The soldarts stout shall all receive reward,
 For lo, the Lord the banquet has prepared :
 To feede his hoste with heavenly liuelie fode,
 Even with his sonne Christs bodie and his blode :
 What could the gifts that last but for a space ?
 Or drinking of the river Euphrates ?
 The will of life (as happy men and bliss)
 They shall all taste, and neuer more have thirst.

Reu. 21. 6.

4. October, 1589.

The humiliation of a sinner. VIII.

The weight of sin is wondrous great,
 How may that greivous burden beir ?
 My God must humble I submit,
 Myselfe before thy presence beir :
 Oh : rewithfullie incline thine ear,
 Unto my pittifull complaint :
 Thy punishment, and plagues receive.
 From me pure pynning penitent.

When darkenes has the heaven veild,
 Not ather Moone or Starre light,
 When man and beast are at their rest,
 Throw secret silence of the night,
 I woltring like a woefull wight,
 Still waking in my bed I lie.
 My sins presents them in my sight,
 Oh hearken, Lord, for helpe I cry.

My paining doth augment my paine,
 Because I cannot be excused,
 I am so oft relaps againe,
 Into the sin which I refused,

Thy clemencie I haue abused,
 Be leading of a wicked life,
 My spreit within this flesh infused,
 Is like to perish in the strife.

Ah : to my fais then sall I yeeld ?
 And all thy mercies great despair ?
 Ah : sall I now giue ouer the field ?
 And neuer looke for mercie mair ?
 Duhilk hes sa oft baith lait and air,
 Sung praise to thee with ioyfull hart,
 No Lord, preserue me from that snare,
 And let this cuppe from me depart.

Mat. 11. 28. I haue assurance of thy spreit,
 That thou the laidned will releue,
 Duhilk cums to thee with heart contreit,
 And in thy bountie dois beleue :
 My feebill faith, O Lord, reuiue,
 For though my sinnes be like the sand,
 Zit thou art abill to forgiue,
 And raise me with thy helping hand.

La. 5. 21. Duhha can vnfeinedly repent ?
 John 6. 44. Duhha can from wickednes abstain ?
 Unless the grace be to him lent,
 To sigh and sob with weeping eyn ?
 Your prayer profits not a prin,
 Except the same from faith proceed :
 Let faith and grace in me be grein,
 That I may turne to thee in neide.

Lord with my selfe I am displeased,
 And wearies of this burding fast,
 Thy wraith therefore let be appeased,
 Forget my foule offences past :
 I feare, I faint, I am agast,
 Duhen I perpend mine awin estait,
 Bot this releefe I find at last,
 My penitence is nocht to late.

Albeit thou be ane vpright iudge,
 Thou art my father not the les,
 My buklar and my sure refuge,
 My onely comfort I confesse :
 Haue pittie on my great distresse,
 Cast nocht me cative cleane away,
 Thou knowes the inuirt heauines,
 For sin I suffer euerie day.

This then (my God) of grace I craue,
 With humble heauie heart of thee,
 My sins are like me to deceaue,
 Bot let me not deceaued be,
 Take not thy helping hand fra me,
 For I am fraill and imperfite,
 Giue me not ouer to drowne and die,
 Into my fleshly hearts delight.

Thy working Spreit let me assist,
 Into this fellow fechtin' fell,
 That I may valiantlie resist,
 The flesh, the world the diuell and hell,
 My secret sins from me expell,
 My nature is corrupt thou knowes,
 Make me to practise and foorth tell,
 Thy precepts, praise, and holy lawes.

Thir gifts, I grant, I merite not
 For I in sin was borne and bred,
 Bot Iesus Christ he hes me bought,
 From death even with his bloud he shed,
 His merits hes me freelie fred,
 Make me thereof participant,
 Let me be with his iustice cled,
 And counted thy redeemed saint.

Nocht he, but I, hath death deserued :
 Nocht I, but he, dois merit grace,
 For me, nought for himselse, he serued,
 With thee to purchase me a place,

Throw

Throw him I am in happie race,
 Euen with thy Godhead reconceiled,
 To thee, through him, whome I imbrace,
 Be praise, quhilk hes these ioyes reueiled.

Heere endes the Hymnes.

A NE E P I S T L E T O
Maister Gilbert Mont-creif me-
diciner to the Kings Majestie, wherein
is set downe the experience of the
Authors youth.

M^p tender friend (Monterief medicinar)
 To kings is kend thy knowledge singular
 Thou shawis thy selfe be practise evident :
 Of natures warks obseruer diligent,
 Thy quiet life and decent modestie,
 Declares thy cunning in philosophie :
 Sen first we were acquaint I fand thee kinde,
 Sum medicine assigne me for the mind,
 My sicknes be the symptome sall appeare,
 Unto my discourse, if thou list giue eare.
 „ D happie man is he (I haue hard say)
 „ A faithfull friend that hes, with whom he may
 „ Of euerie thing as with himselfe confer,”
 As I may do (disert mediciner).

When pubertie my freedome did enlarge,
 And Mercurie gaue place to Venus charge,
 I knew not yet the wavering vaine estait
 Of humaine kinde, I knew of na debait,
 Na lurking hait, inuie, nor cursed stryfe,

As

As followis fast our short unhappie life :
 I traisted not, beleue me weill (Monterrief)
 The bitter paines, the sorrowes, and the grief,
 Nor miseries quhilk daylie dois betide,
 And compassis mans life on euerie side.

Bot like a chaste and pudick virgine clein,
 Inbrought to bide where she had neuer bein,
 Into the house of women, let for hyre,
 Duhen she behalds all pleasour at desire,
 A lottie troupe of Ladies in array,
 Sum on a luth, sum on a fiddre play,
 Some sangs of loue begin and sweetely sing,
 And minzionlie sum danling in a ring,
 A louer here, discoursing all his best,
 Ane vther there, delighting all the rest :
 The buirds decorde with daintie dishes fine,
 With diuers drogs, and wafers wet in wine :
 A none to dwell the maide dois condiscend,
 Incertaine quhat sall be her catiue end.

Swia inerpert yet at that time and houre,
 I felt the sweete, but had not cund the sowre.
 I thought that nocht was able to remooue,
 From men on earth, trueth, equitie, and loue,
 Nor banisht from their hearts humilitie,
 Reuth, pittie, ioynd with affabilitie,
 Bot that the force of reasone suld maintein,
 The binding band quhilk lastingly hes bein,
 Be nature knit, and ordoned till indure,
 Mens amitie and friendship to make sure.

For this I oft reduced and brought to minde :
 How sall men be but untill vther kinde ?
 Lo, all the wichts that in this valley wungs,
 Are bretheren all, are they not Adams suns ?
 Quhy suld a friend his friend and brother greue,
 Sen all are borne of a first mother Eue ?
 Upon this earth as in a cietie wide,

Like citizens we dwell and dois abide :
 And nature hes preferd vs to the beasts,
 Be prenting reason deiplye in our breasts :
 The barbar rude of Thrace or Tartarie,
 Of Boheme, Perse, of westerly Getulie,
 Of barran Syrt, and wastie Scythia,
 Of Finland, Fresland, and of India,
 Of reason they ar made participant,
 With them quhilk dois the ciuill citieis hant :
 The facund Greece, the learnd Athenian,
 The Roman stout, the rich Venetian,
 The Frenshes franck of great ciuilitie
 Ar oblist all to this societie.

Then with my self I reasond on this sort,
 If this be trew quhilk trulie I report,
 How mekill mair sall loue and lautie stand
 Amang the pepill native of a land,
 Quhilk dois imbrace, obey, and onely know,
 A kirk, a King, a language and a law :
 Or sick as in a citie dois remaine,
 Particepant of pleasour and of paine :
 Or of a race hes lineallie discended
 And hes there time and life together spende :

All this and mair I tossed in my thought,
 And these effects to se I dowted nocht :
 As for my part I plainely did pretend,
 My life in peace, in ioy, and ease till end,
 Into the way to walk and happie rod,
 Prescriued be the law and word of God,
 To loue my friend and neighbour as my self,
 With lippes but lies the simple treuth to tell,
 Till euerie man to keep my promise dew,
 And not but right but rigour to persew,
 From vice to flie, and vertue till imbrace,
 Ane vpright heart to haue in euerie case,
 Contending hearts againe to reconceill

Was my pretence, and tender ay their weill,
 To fortifie my friend in time and neede,
 With good report, with counsell, and good deeде :
 And finally what reason taught to craue,
 I thought to doo, and ay the like receaue.
 „ Bot thoughts are vaine, my labour was bot lost,
 „ He counts againe, that counts without his host.”

Through tract of time quhilk swiftlie slides away,
 And sundrie sights occurring day by day,
 At last I learnd to marke, and clearely ken,
 The course of mortall things, and mortall men,
 [From thee I learnd with painful diligence,]
 The maistres sharpe of fuiles experience,
 I see the wit the nature and the mind,
 Of worldlie wights to wickednes inclin'd,
 And naturallie ane austere frawardnes,
 The hardened hearts of mortall men posses.

Behald na realme, na cirtie nor estait,
 Ar voide of strife, contention and debait,
 Ilk man his so, like roaring Lions kein,
 Waitis to devore with rigor tygerrein :
 How few regards we daylie may espie,
 Their fallowes los, if they may gaine thereby :
 Sa hautie minds fulfilled with disdaine,
 Sa deepe deceat, sik glosing language vaine,
 Mens doubill tungs are not alhamed to lie,
 The mair they heght, the wors to trust they be,
 Particular gaine dois sa mans reasone blind,
 That skars on earth ane vpright can I find,
 So poysoned breasis with malice and inby
 Sum deadlie haitis, and cannot shaw you why.

O monstrous beast (inuiе) O cruell pest ?
 Duhaire thou remainis their is na quiet rest,
 Thou waitis the baing, thou blaickenes flesh & blood,
 Ay glad of ill, ay enemie to good,
 Thou vered art to see thy brothers weill,

Whilk vailis thee nocht, nor harmes him neuer a deil.

I try na trueth, nor na fidelitie,
I see na reuth, nor na nobilitie,
Na tender loue, nor humble gentlenes,
As first they say, our fathers did profes,
Bot fremmednes, bot rude aueritie,
Bot feinzed fraud, and feebill uncourtesie.

Whan that I had employed my youth and paine,
Foure yeares in France, and was returned againe,
I langd to learne, and curious was to knaw :
The consuetude, the custome and the Law,
Whairby our native soil was guide aright,
And iustice done till everie kind of wight :
To that effect three yeares, or neare that space,
I hanted maist our highest plaiding place,
And senat quhair great causes reasoned were,
My breast was brusd, with leaning on the bar,
My buttons brist, I partely spitted bloud,
My gowne was traide and tramped where I stood,
Mine eares were deifd with maistars cypes and din,
Whilk procurators and parties called in:
I dayly learnd, bot could not pleased be,
I saw sick things as pittie was to see.

Ane house ov'laid with proces sa misguided,
That sum to late, sum neuer was decided,
The pure abused ane hundreth diuers wayes,
Postpond, differd with shifts, and meere delays,
Consumde in guds, ov'rlet with greife and paine,
Your aduocate man be refresht with gaine,
Or else he faints to speake or to invent
A gud defence or weightie argument,
Ye spill your cause, ye trouble him to sair,
Unles his hand annointed be with mair.
Not ill bestowed, he is consulted oft,
" A gude devise is worthie to be cost :"
Bot skaffing clarks with couetice inspired,

Till

Till execute their office man be hyred,
 Na cause they call vnles they hyrelings haue,
 If not, it sall be laid beneath the laue,
 Quha them controls, or them offends, but dout,
 Their proces will be lang in seeking out,
 In greatest neede sum peeces will be lost,
 And then to lait fund on the parties cost,
 In euerie point they will be slack and lang,
 The minuts of the proces may be wrang,
 For acts, decreits, they man haue double prise,
 If their be hast, but hyre they make it nice :

As sanguisugs quhilk finds the feeding gud,
 Cleaues to the skin quhile they be full of blud,
 Quhile all the vaines be bludles, dry and tume,
 Na vther wayes the simple they consume.

The agent als man haue his wage provided,
 Least all the cause in absence be misguided :
 He will let passe on wilfull indignation,
 Agains the actor ane stollen protestation,
 The poore defender if he lacke expenses,
 Sall tyne his cause perhaps for null defences,
 The peeces shaw he will, and cause reveill,
 For greater gaine be he not pleased weill.
 And thought the Lords suld take gud heid thereto,
 Yet are they laith to make the house adoo :

„ The censor is impropere to correck,
 „ That in himselfe hes ony kinde of bleck :”

Euen they themselues the ordor partlie spils,
 With bringing in of heapes of bosome hils,
 Their oulks about on friends they doo bestow,
 With small regard of table or of row.

Alace : sick Lords had neede of reformation,
 Quhair iustice maist consists in sollistation,
 Zit all sollistars cannot iustice haue,
 Bot sick as may acquit them by the laue,
 A Lord, ane Earle, or a wealthyie man,

A courtier that meikill may and can,
 Without delay will come to their intent,
 Howbeit there cause it be sum deill on sklent :
 Bot simple fauls, unskillfull, mopenles,
 The pure quhome strang oppressors dois oppres,
 Few of there right or causses will take keepe,
 Their proces will sa lang lye ou'r, and sleepe,
 Dubill often times (there is na vther bute)
 For pouertie they man leaue of persute.
 Sum senators als weill as skaffing scribes,
 Are blinded oft with blinding buds and bribes,
 And mair respects the persone nor the cause,
 And finds for diuers persones diuers lawes,
 Our ciuill, cannon, and municipall,
 Suld equallie be ministred till all :
 They mon shaw fauour to their awin dependers,
 Dubat sa they be persewers or defenders.

I faint to tell their perbers partial pactions,
 And how they are diuided all in factions,
 Confederate haill with subiltie and slight,
 A way to vote in voting wrang or right.

O men in whome no feare of God is ludged :
 O faithles iudges worthie to be iudged :
 Ethame ye not, or stand ye not in aw,
 Lawes to profes and erre agains the law,
 O members meete, for meere iniquitie,
 Of Rhadamanth or Minos court to be.

The haill abuse were our prolix to tell,
 That counceill house it is maist like ane hell,
 Where there is thrang ay feare, and awfull cryes,
 Whereon the bar without puir parties lyes,
 As on the rine of Acheron for sin,
 Awaiting fast quhile Charon take them in :
 Where euerie man almaist is discontented,
 Dubair sillie fauls are greendouslie tormented,
 Ay sorrie, sad, ay plung'd in paine and greife,

Pensieue

Penſiue in heart and muſing of miſcheif
 Their bowells, entrails, with the robbed rowt
 Of gredie Harpyes, they are rugged out.

To lead that kinde of life I wearied faſt,
 In better hope I left it at the laſt,
 And to the court I hortlie me addreſſ
 Beleeuing weill to chuſe it for the beſt :
 But from the rocks of Cyclades fra hand
 I ſtruike into Carybdis ſinking ſand.
 For reuerence of Kings I will not ſtriue
 To ſlander courts, but them I may deſcriue,
 As learned men hes them depaint before,
 Or neare the ſuith, and I am wo therefore.

In courts (Montcreif) is pride, inuie, contention,
 Diſſimulance, deſpite, diſceat, diſſention,
 Feare, whiſperings, reports, and new ſuſpition,
 Fraud, treaſone, lies, dread, guile, ſedition,
 Great greedines, and prodigalitie,
 Luſts ſenſuall, and partialitie,
 Impudencie, adulterie, drunkenneſſ,
 Delicacie, and ſlouthful idilneſſ,
 Backbiting, lacking, mocking, mutenie,
 Diſdainefulneſſ, and ſhameles flatterie,
 Heere vanitie, and naughtie ignorance,
 Inconſtancie, and changing with miſchance,
 Contempt of all religion, and devotion,
 To Godlie deeds na kinde of perſite motion.

Theſe qualities in generall I ſay,
 Into all courts are commoun everie day :
 I neede not now ſick properties apply,
 Thou knawes our Scottiſh court als weill as I :
 Our princes ay, as we haue heard and ſein,
 Thir mony yeares infortunat hes bein,
 And if I ſould not ſpeike with flattring tung,
 The greater part bot ſluggiſhly hes rung,
 Our Earles and Lords for their nobilitie.

How

How ignorant and inerpert they be,
 Upon the priuie counsell mon be chused,
 Or else the King and concill ar abused,
 And if the Prince augment not ay their rents
 Quhat is their mair : they will be mal-contents.

Quhat suld the court quhair vertue is neglected ?
 Quhair men of spreit sa litle ar respected ?
 Quhilk is to be lamented all the mair,
 That few of learning suld take keip or cair,
 As Cicero of Iulius Cæsar sayis
 Euen in his time, gouernement, and dayis,
 Quhilk easily excellis all vther Kings,
 In learning, spreit, and all scholasticke things.

Sum officers we se of naughtie braine,
 Heere ignorants, proud, vicious, and vaine,
 Of learning, wit, and vertue all denude,
 Quaiſt blockish men, rash, riatous, and rude :
 And flattering fallowis oft ar mair regarded :
 A lying slaue will rather be rewarded,
 Nor they that dois with reasons rule conferre
 Chair kinde of life, and actions, least they erre,
 Nor men discreit, wise, vertous, and modest,
 Of galland spreit, braue trew and worthie tress,
 Quhilk far from hame ciuilitie hes sein,
 And be their maners shawis quhair they haue bein :
 Quhilk haue the word of God before their eyes,
 And weill can serue but cannot princes pleis :
 For sum with reason will not pleased be,
 But that quhilk with their humour dois agree,
 Hes thow not heard in oppin audience,
 The purpos vaine, the feckles conference,
 Th' informall reasons, and impertinent
 Of courtiours : quhilks in accouttment
 War gorgious, maiſt glorious, yong and gay :
 Bot in effect compare them weill I may
 Till images, quhilks ar in temples set,

Decorde

Decorde without, and all with gold ou'rfret,
 With colors fine, and carued curioullie,
 The place where they are set to beautifie
 Bot when they are remarked all and sum,
 They are bot stocks and stains, bos, deid, and dum.

Bot now the court I will not discommend,
 I may it meane bot may it not amend.

As for offence of speach I nathing feare it,
 For vpright men thereby are nathing deir it :
 And sick as are with wickednes bewitched,
 I lussie not how viuely they be tuitched.

And if perhaps sum wald alleadge that I,
 Haue this inuaid on malice and inuie,
 As he whome in the court few did regarde,
 And got na gaine thereby nor na reward,
 I grant that may be trew, bot quhat of that ?
 I little gaine deserued, and les I gat :

Bot men behald his hienes royall trine,
 His palaces, and their apparrell fine,
 Behalde his house, behald his yearely rent,
 His seruants heir if they haue cause to plent,
 Obserue this realme throughout from east to west,
 From south to north, if any be opprest,
 Dubilk iustice lacks, behald the common weill,
 Then iudge if I be writer fals or leill.

Bot sick as sould it mend, let them lament,
 I hanted court to lang, and I repent.

These cursed times, this wors nor irone age,
 Where vertue lurks, where vice dois reigne and rage,
 Where faith and loue, where friendship is neglected,
 Contagiouslie with time hes me infected :
 As vthers are, of force sa mon I be,
 How can I do bot as men doo to me ?
 In bordels vile a virgine chaist and puir,
 Becums with time a vile effronted huir :
 A trew man taine with pirats on the sea,

Is forst to take a part of piracie.

O sentence suth: I say for to conclude,
 „ All companie corrupteth maners gud.”
 Crew Damons part to play I wald me bind,
 Bot Pythias kinde yet can I neuer find:
 „ Loue mutuall wald be, for all in vaine,
 „ I fauour shaw, if nain I finde againe.”
 My heart is stane within, and pron without,
 With triple bras my breist is set about,
 For when of strife, and great mischance I heare,
 Of death, debate, they doo me little deare:
 For vthers harme me twitches not at all,
 Swa I be free, quhat rak I what befall?
 The line of loue almaist I haue forget it,
 For why, think I, to nain I am addettit.

Not threttie times as zit the shining sun,
 His carrier round and propre course hes run,
 Sen nature first me buir to ioy his light,
 And yet I wald (if iustly with I might)
 Dissolued be, renewed, and be with Christ,
 Or flesh to fardar follie me intist:
 I feare the world, I dread allurements sair,
 And strang assaults corrupt me mair and mair.

Let Sathan rage, let wickednes increse,
 I thank my God I am not comfortles:
 My comfort lo, my haill felicitie,
 Consists in this, I may it shaw to thee:
 To serue the Lord, and on his Christ repose,
 To sing him praise, and in his heichts reiose,
 And ay to haue my mind list vp on hie,
 Unto that place quhair all our ioy sall be:
 My life and time I knaw it is sa short,
 That heare to dwell I think it bot a sport:
 I haue delight in heart maist to behald,
 The pleasant works of God sa manisfolde,
 And to my minde great pleasour is indeede,

The

The nobill writs of learned men to reed :
 As Chremes had, I haue ane humaine heart,
 And takes of things humaine na little part,
 Be word and writ my minde I make it plaine,
 To sekkfull friends, and they to me againe.

*Christian precepts seruing to the prac-
 tise of Sanctification.*

Interprise nathing quhile thou first call vnto the Lord to bles-
 it, and to blesse the meanes, and then refer the succes theirol
 to him.

So soone as ony of thy interprises hes taken effect, inconti-
 nent run and thank thy God.

Beware of presumption, selfe loue, and vaine ostentation,
 whatsoeuer good or great work thou accomplish, for thou may
 knaw it is the Lord that woorkes by thy hand, & not thou : see-
 ing thou hes had experience of thine awin weakenesse and in-
 sufficiencie.

Beware thou iustifie not thy self in thy hart : for thou knaws
 that thou cannot abstaine fra sinne, nor cannot be saued with-
 out the meere mercie of God, shawin in the righteous merits
 of Iesus Christ.

Instruct and teach thy children and seruants, albeit they be
 few in number, in the feare of God, as though thou had a great
 house and familie.

When thou hes the command of God reueiled be his word
 that thou suld doo ony thing, obey thou euer the command, and
 let it be a rule to all thy actions, how vnapppearant soeuer it be,
 or far against thy heart, setting aside baith thy awin affections,
 and all worldlie respects : for quhair God speakes, neuer speire
 onie farder question, Because he knawes that quhilk thou
 knawes not.

Giue thou find thy desire extream earnest in any matter, be-
 ware thou execute not thy desire, vnles thou haue a speciall
 warrand of Gods word, that thy desire be agreeable to his will :
 for the deuill enters in be our inordinat appetits & affections.

Duhen

When thou art in doubt if that quhilk thou art to doo or say, be gud or euill : performe it not untill thou be resolued.

In doing thy affaires vse diligence and be quick : for thou knawes what hurt and grief thy slawnes and slouthfulnes hes wrought thee.

Because thy corruption is great, exercise thy selfe in the law of the Lord continuallie, by reading, and hearing his word preached, least thou rowst like yron : fast, pray, sigh, weepe, singe, meditate, and confer with gude men of spirituall things.

Albeit thou be not lang in ane estait, Bot now hett, now cauld in Religion, be not therefore discouraged, for sick is thy weaknes, and sa being the single eie of thy minde be direct towards God, that thy intention be to please him, and that saluation be thy end through faith in Iesus Christ : quhat rack what befall vnto thee : follow soorth thy course and resolution constantlie in seruing God vnto the ende of thy life.

Because it is not possible that thy wit or memorie can be a-bill to comprehend all things needefull, and all gud precepts, except they be sanctified : Therefore craue that thy heart may be circumcised and clenged, that the Halie Ghost may dwell in thee and put thee in remembrance of al things according to our Lord Iesu Christs promise.

Hes thou neede of ony thing ? pray to God for it.

Wald thou reteine and keepe the good thing quhilk thou hes receaued ? Be thankfull to God for it.

Finds thou thy selfe dull and sensuall, and wald haue thy heart stirred vp to prayer and to praise God, humble and beate downe thy body by fasting. Remember on the day of iudgement, call to memorie the Lords benefits bestowed on thee, and how he at ony time hes preserved thee from dangers of bodie or of Saull : Singe with thy mouth, and lift vp thy minde and affectiones vnto him.

To make thee stand in aw when thou art ouer secure and iollie, remember thy awin weakenes, thy monstrous sinnes, and foule defections, and how the Lord at ony time did chastise thee for them.

Althought

Although thy prayer appeare to be without effect, yet cease not from praying, for if thy petition be lawfull, and that thou submit the granting thereof unfeinedly to the will of God, be sure that at length thou shall ather get thy desire, or else contentment, as though thou had gotten it.

To make thee charitable towards all men, thinke that they with whome thou hes to do are of the number of the children of God. And quhen thou speakis of the dead, think that they are in Christs Kingdome, & this wil make thee bridle thy tounge.

So soone as euer thou fallis in trouble, ather outward, or of the mynd, incontinent haue first refuge to God for reliefe, craving counsell of his mouth, & thereafter seeke lawfull meanes to be releued : for begin thou first to seeke worldlie helpe, thou art out of the right waie : therefore seeke first to God, and soone to God.

Beware thou seek not comfort in outwarde thinges, where their is na soliditie nor trew comfort : for quhen it is past it brings greater grief with it. The solide & trew comfort then is in spirituall thinges, in auoiding the societie of men, and prophane company, in acquainting thy selfe with thy God by prayer, by reading, meditation, teaching, hearing of the word preached, conferring of spirituall thinges, and in doing of charitable warks.

Also gif occasion serue, frequent often the Lords supper ; Whilk is the Sacrament and seale of Gods promise, appointed for thy comfort and confirmation of thy faith : In doing whereof thou declares thy obedience and thankfulness to God. Therefore remoue all impediments whatsumeuier quhilk may debar thee from that holy action.

Gif thou wald eschew anger, passe by a multitude of iniuries and offences that are done thee : for gif thou marke narrowlie euerie faulte and offence that is done, it shall not be possible to be lang in patience.

Cast thy selfe to a certaine calling and vocation, that thou be not lowse and without a craft : And in chusing thy vocation, because

(because it is a thing verie hard & difficile) first craue earnestly the direction of God, that thou may chuse the best: Secondly, consider to what vocation thy hart is maist inclined: And thirdly, consider gif God hath indued thee with gifts meet for that calling quhilk thou likes off, And thereafter make election of it.

Having chosen a vocation, apply thy heart to thy vocation, and wearie not of it, nather goe about to auoid and cast it off: Bot willingly, and not by constraint imbrace it, be diligent in it and delyte in it.

Be temperate although it be neuer so painefull to thee that thereby thou may be humbled, & made mindefull of thy duety, least thou wounde thy conscience, and become prophane, and harden thy heart be doing the contrare.

When thou art in perplexitie & knowis not quhat to chuse, intrinche thyselfe, and flee to the throne of grace to seeke resolution.

Thinke not that thou by thy industrie, conboy, or diligence, art able to accomplishe onye gude thing: Therefore, craue the Lords blessing to thy affairs, and wait patiently vpon him.

Talk with grauitie, integritie, and with ane vpright heart in all thy actions: and not craftely, feircely, or wilfully, bot with out fretting, murmuring, or vpbraiding.

Be silent and modest, and not light, revealing thy grieffe, imperfection and weakenes to euerie man least thou be despised: But poure out thy griefes before the Lord, and lament thine estate to him.

After well doing, be ware then of presumption, walke warillie modestlie, and sadly, and be not iolly nor intemperate: For temptation will not cease anie long time, bot thou man suffer in earnest, and not for the fashon.

Be benevolent till all men, and patient towards all, suffering euerie thing patiently for Christs sake and after his example.

Trauaile to be familiar & acquainted with thy God, be prayer and meditation, and walk with him.

When

When thou art sorrowfull, or ioyfull, consider quhere fra the sorrow, or the ioy proceeds, if they proceed from worldlie causes, thy sorrow then is euil, and thy reioysing vaine, bot if thou be sorrowfull for thy sinne, thy sorrow is good and Godlie: And if thy ioy be grounded vpon God, and arise vpon ane inward perswasion of his fauor, and remission of thy sinnes through the merits of Iesus Christ: Then is thy reioysing trew & happie.

Remember that nothing can come vnto thee bot by Gods prouidence and permission: why then suld thou beare onie thing impatiently, seeing it is the Lords wark?

The Lorde is able to doo exceeding aboundantlie aboue all that we aske or think: why suld thou then be carefull, or avaritious?

Studie earnestly to be temperate of thy mouth: for intemperancie hurts the memorie and the iudgement, smores the spirituall gift, makes the heart fat and sensuall, banishes heauenlie thoughts and meditations, and makes men vnable for any gud exercise.

Be continuallie occupied ather in the Lordes seruice, or in thine awin vocation, for the neglecting theirow wounds the conscience?

Git the Lord haue giuen thee any reasonable maintenance of thy awin, haunt not meikle the tables of vther men.

Refraine thy tunge from cursed speaking, fraward or filthy speaking, whereby the conscience is wonderfullie wounded, & the spreit of Christ that dwels in vs sair greened.

Crane of God a large and liberall heart, for a gnewous, and pinching heart in matters of small importance is odious.

Meddle not thy selfe with trifle matters, and be not earnest in them, for that is mechanick.

Endeuor thy selfe to haue thy mind stabill in thy prayer and meditation, & suffer not the samin to be interrupted with vaine thoughts or naughtie actiones.

Be not bitter, fraward, earnest, or offended for trifles.

Studie not nor panse not meikle on the feeding of the flesh, nather be curious for the bellie, but be thou sober, and easelie pleased,

pleased.

If thou be a pastour, or a teacher, where euer thou cummis, let thy secreit purpose be to conqueis sun to Christ.

Beware thou lightlie nocht, nor dispise not vthers, but rather consider how lowrd & grose thine awin imperfessionces ar.

Whereneuer thou art iniured, or heirs words vttered to thy reproch or grieve, incontinent perswade thy selfe that it proceids fra God, & that he hes stirred vp the speaker or iniurer against thee. Therefore considder if thou be iustlie quarrelled, and then take it as a chastisement for thy sin: Bot if thou be falsely & vniustly quarrelled, then think it is done by God to try thy faith & patience, wherein thou suld reioyce and receaue comfort.

In taking thy resolutions, and in doing thy affaires, doo that quhilk may best please God, & may best serue to the expedition of thy turne, to the weill of thy neighbour, and thine awin commendation: Not regarding for a small coast, or halding in of trauell.

Beware thou be not exercised in vaine and childish things, and be not giuen to thy pleasour or satisfying of thy lustis: speciallic quhen thou hes Gods turne in hand: for that quenthis the Spirit.

Be not opinlater & wilfull in trifill maters, or ouer precise in things indifferent, least thou seeme indiscreit & sawrie: bot rather yeeld to the desire and will of vthers.

Beware of the first and suddden motions of the minde, quhilk (as the Philosophers alledges) it is not in mans power to resist therefore seeke thou the power of the Spreit of God, that they breake not out or thou be war, bot that thou may halden in, quhill thou reason with thy selfe.

Traue light of God in all thy particulars, that thou be not guided be the light of nature, and ditement of flesh and bloud: Bot be the spiritual light of Gods word and his Spreit: for it is a great difficultie to knaw what is best to bee chosen in all our particulars, and to discern between the light of nature, & the light of the Spreit of Iesus.

Learn to be sad, silent, sober, and sanctified: hauing thy
mind

mind ever lifted upward, and paſſing on heauenlie things, and not on earthlie and baſe things.

Remember daylie on the death thou mon die, on the count thou heſt to make to God, and on the rewarde quhilk thou art to receaue thereafter, either of ioy, or of torment everlaſting.

Paſe deeply and conſider with thy ſelfe what kind of thing Eternitie is.

Albeit thou know thy ſelfe to bee ſubiect in ſick ſort till onie vice or ſin, that thou cannot abſtaine from it : Neuertheles ceaſe not to fight againſt it, & to make reſiſtance, for giue thou ceaſe to reſiſt, thou giueſt ouer the chriſtian battell : Therefore, at leaſt be ſorrie for it, take purpoſe daylie till amend, and though thou fall this day, think weill to riſe againe the morne, and ſa forth continually follow out that courſe vnto thy liues ende : Crauing grace and ſtrength dayly of God to reſiſt it : then may thou be aſſured that he in his awin time will remooue it, and deliuer thee from the tyrannie thereof.

It may be that an euill ſpreit follow vpon thee, and rage in thine affections, ſeauen yeares, twenty yeares, fourtie yeares : yet for all this thou ſuldeſt nocht diſpaire of thine eſtate : For gif thou make onie reſiſtance, thou art not his obedient ſeruant, bot his priſoner, thou art led captiue to ſin : or giue thou obey him willingly and with a gladnes, without any valutation or regrait, thou art than his ſlaue & ſeruant. Therefore conſider not only the euill quhilk thou heſt done, bot alſo if thou be diſpleaſed with the doing thereof.

Be ſure of thine election, and that thou art in the fauour of God, whereof thir are infallible markes.

Firſt, when thou art come to the trew knowledge of Chriſt and the veiſ of his death and reſurrection, by the light of the Euangell.

Secondly, when the Lorde ſuffers thee not to ſlip without correction for thy ſinnes committed againſt him.

Thirdly, When thou knoweſt thine awin wants and imperfections, and art ſorry for them.

Fourthlie, When thou heſt ane earneſt hunger and a thiſt, for righteouſnes and perfection.

Fiftlie, When thou hopes assuredly a day to obtaine through Christ Iesus, that quhilk thou hungers & thirsts for in this life.

Think not that thou art able to attaine vnto perfite halines in this life: for in vs there is na perfectiō, bot our sufficiencie is from God. The greatest perfection then, that man can attaine vnto during the course of this life, is, to bee of a life vnreprouable, or without sklander in the sight of men: To hait sin, and to loue righteousnes, to loue the appearance of Christ Iesus: And some time to tast and feele a part of that heuenly ioy & peace of Conscience, arising vpon hope quhilk the halie ghaist works in the saule and is called the earnest or erlispennie of the Spireite, wherby we ar sealed to saluatiō. Bot this sense of ioy remaines not alwaies, bot is rare and indures not onie long space albeit all the faithfull feels it not alike, bot some ofter, some sin dillar: some in a greter, some in a smaller measure. Alwaies, the trueth is that the maist part of the children of God are ofter subiect till a feeling of feare and wraith in this life, nor of ioy and peace.

Thinke not that thou art sufficientlie mortified, and speaned from the world, quhile thou be so weil acquainted with thy God that albeit thou were spoiled of friends, force, and of euery world ly comfort, thogh thou were contemned of all men, & that every thing appeared to go against thee: yet not the les thou wald not be discouraged, bot wald be assured to finde comfort in the Lord.

To knaw thy awin nature, take heede how thy mind is occupied when thou art solitarie, and free from all externall affaires: If altogither on earthly and carnall things, thou art yet earthly and carnall: Bot if on spirituall & heuenly things, it is the warke of the spirit. Also examine thy selfe what thou wald doo if thou were in prosperitie, and had liberty to doo what thou lust: If thy inclination be to seeke riches, honors, estimation of men, to enioy thy pleasor, or to reuenge thy quarrels: certifie thy selfe thou art yet in nature: Bot if thy intention be to glorifie God, and to bee exercised in euery maner of good warke: then be assured thy regeneration is begun.

FINIS.

A few evident typographical errors having been corrected while passing the sheets through the press, it may be proper to specify them. The words that have been corrected are printed in italics.

Page 13, marginal note, The crepuscule *mantutnie*. Page 20, line 9, drawes *haue* at even. Page 21, line 11, thy fais *the* nocht; and line 35, sall *the* quite. Page 49, line 13, Minzionlie *fung*. Page 50, line 6, Of *barm*in (or *barnin*) Syrt. Page 51, line 12, omitted in the printed copy, has been supplied, apparently in an old hand, in pencil, on the margin. Page 51, line 28, Particular *againc*. Page 52, line 20, Mine eare were *deaf*d; line 26, diuers *layes*. Page 57, line 35, *Be* tims with.

It would be quite superfluous to point out all the minute variations between the Manuscript and the Printed copy of the Poems. They consist chiefly of mistakes of the transcriber, and in almost no instance improve the reading, unless the following should be considered exceptions :

Page 9, line 10, imagination *urocht*; line 20, fearefull *flaucht*s. Page 11, line 24, the little *frye* and. Page 13, line 15, mans *ioyes*. Page 15, The *waues* (or *waves*). Page 20, line 25 and 27, *they*. Page 22, line 6, *eagle* wings. Page 23, line 32, as *fierie* *flaucht*s. Page 29, line 2, such *hechts*. Page 37, line 27, on *heaps*. Page 38, line 15, *To* ken sick fooles. Page 40, line 30, And in *that* holie place is *he*. Page 45, *The* 12 concluding lincs of the *VII*th, and the whole of the *VIII*th Poem, are not contained in the *Manuscript*. Page 51, lines 12-14, in the *Manuscript*, are

The maitres tharpe of fuiles experience,
I see the witte of wisdomes audience.
Quhen I behauld the nature witte and mynde
Of worldlie weichts—

from this it will be seen that line 12, as printed within brackets, does not occur in the Manuscript; and line 25 is repeated. Page 53, line 3, amongst the lane. Page 59, The Christian Precepts, &c. are not contained in the Manuscript.

The Manuscript is a small folio of 66 leaves, written evidently at the beginning of the 17th century. Hume's poems is followed by a transcript of an "Account of Eight learned Persons, converts from Popery to the Reformed Religion," taken from a copy printed at London in 1602. The volume also contains several miscellaneous or religious poems, some of them signed "Semple."

ANE AFOLD ADMONITIOUN
TO
THE MINISTERIE OF SCOTLAND.

BY ALEXANDER HUME.

PRINTED FROM A MANUSCRIPT IN THE ADVOCATES LIBRARY.

WODR. MS. 4to. Vol. 20. Art. 3.

ANE AFOLD ADMONITIOUN
TO
THE MINISTERIE OF SCOTLAND.
BY A DEING BROTHER.¹

GRACE, mercy and peace from God the Father, through our Lord Iesus Chryft. It is certainlie knawin, Brethren, to the greiff of monie godlie heartes and slander of the Gospell, that thair ar dissentionis among you : not concerning the Covenant of God, or the seales of the Covenant,² bot cheiflie concerning twa poyntis of Discipline or Kirk Governement, wher-anent you ar devydet in twa factionis or opinionis. Some of yow hold, that among pastoris thair be paritie, as concerning dignitie or superiortie (althoght as tuitching the meafour of thair spirital graces thair be gryte imparitie) according to the wordis of our Lorde Iesus Chryft to his disciples, saying, Ye know that the Lordis of the Gentillis have domination over them ; and thei that ar gryt exercise authoritie over them : Bot it fall not be so among you ; but whosoever will be gryt among you, let him be your servant, &c. (Mat. 20. 25.) As also ye hold that of all fortis of Kirk Governement, it is best to haif the Kirk governed by particular Elderschipis, by Presbitreis, by Synodole and Generall Assemblies, and, by degrees, being countable to another. And this forme of Discipline is affirmed to be agreeable with the Word of God, to be subscryuit be many notable preachers and professoris of the Reformed Religioun, and to be ratefeit in Parliament by the Prince, and whole Estatis of the Kingdome : promesing by a solemn othe to remane constant thairat, and to defend it to thair lyves end. On the other part, otheris of you, within theis few yeiris, sustene, that, among pastoris, thair shold be imparitie ; not onlie in giftis of the mynd, bot also in dignitie and juresdiction. Yow

¹ Although Hume's name is not subjoined to the manuscript, there is no reason to doubt that this Admonition was written by him. He died, as stated in the Preface, December 4th, 1609 ; and from an allusion contained in page 9, the date of the composition could not have been earlier than the year 1607.

² In the Manuscript, letter *w* is generally written as *v*, and *v* as *w* ; *y* occurs as *z*, and *th* as *y*, peculiarities which it was not thought necessary to retain.

hold also, that the Kirk shuld not onlie be governed by presbitreis, and assembleis, and pluralitie of voittis, bot also by Byshopes in presbitreis and assembleis, quha shuld sitt in Counfall, and Parliament, be called Lordis, reasone and vote, in name of the whole Kirk, and be moyanners, and mediatoris betweene the Kirk and the Prince: Quhairin ye appeir to conforme your selves to the Disciplin of our nyctbour countrey of England. And this sum of you not onlie sustene by opinion, bot also have profecuted in effect; quhairupon hath enscheued, bothe a distractioun of myndes, and a ranckling of affectiones. Surelie, Brethren, it may be said to you, as Demaratus the Corinthian said to Philipe of Macedone: Demaratus being come towardis Philip, Philip demanded him, How the Grecians accorded amongst tham selfis? To whome he answered, ironically, Indeede (Sir) it becometh you weill to be cairfull and inquisitive of the concord of the Grecians, seeing ye haif filled your awen hous with so gryt quarrellis and dissentions (for Philip haid taken to wyfe Cleopatra, besydes his other wyfe Olympias who boore it impatientlie, and stirred up hir sone, Alexander, against his Father). So, when ye exhort the People to concord, it may be justlie objected unto yow, why then ar ye Pastoris at discord?

But who is the caus of it? Will you saye, Trye them, and let them bare the blame and incurre the censures. For manifestatioun heirof, the ground and occasioun of this dissentioun wald be ryped up: whiche, in sinceritie, is this. Since the Reformatioun of Religioun within this Natioun, the Kirk hath ever bene traveling to haif vote in Parliament, by Commiffioners elected and directit from the Generall Assemblie (as Brughis and Baronis have). To reasone of the equitie and expedience of this petitioun, I will not now.

Bot I juge charitable, and do reverence the judgement of so wyfe and godlie Fatheris as focht it, who wer happie instrumentis of reformatioun and restauratioun of religioun within this land; whois intentioun (I doubt not) hath bene to provyde by that meane, that the Kirk of God shuld receive no detriment, and to give the lycht and resolutione of Godis word, to that highest cowrt, in macking of lawis and constitutionis, and in everie difficultie that mycht occurre. At last the Prince (not only respecting the godlie purposis of the Kirk, bot also the advancement of his Royall Estate) yeilded to this long urged petitioun, not simplie, bot upone certane conditiones; *videlicet*, First, That the electioun of the Ministeris that shuld sit, and haif votte in Parliament shuld pertene to the King, and not to the Kirk. Nixt, that thei shuld not be changed, for their lyftymes; to the end they might be more expert boythe in matteris Civill and Ecclesiasticall. Thriddie, for releif of the povertie of the Kirk, that thei shuld haif competent livingis (even Byshoprickes) for maintenance of

suche honorable estate, as is requisite. This being offered be the Prince in the Generall Assemblie at Montrofs,³ efter sum reasoning, the haill Assemblie agreit weill, to the augmentation of suche ministeris maintenance; bot as touching thair name, and continuance in thair office, it was controuerted, and goeth to voting. The first questioun is sett downe, Quhither they shuld be called Lord Bischopes, or Commissioneris from the Generall Assemblie? The uther, Quhither they shuld demitt and lay down thair office, and renew yeirlye at the Assemblies feete, and be newlie elected *annuatim*, or that they shuld continew in thair office *ad vitam*, they being unreprouable in thair lyfe, office, and calling? The suffrages being gatherit in the Kingis prefence, it wes concluded, by pluralitie of vottes, that the saidis precheris shuld be styllit Commissioneris of the Kirk, or of the Generall Assemblie: and that thei shuld demitt thair office *annuatim*, and be elected of new. Quhat I speake or wreit now, I do it *in foro conscientie*, and in sight of the alseing eye of God; becaus I wes bothe a seeing and a hearing witnes, to that quhilk wes done. The Prince wes displeasit with the conclusioun, and wald not admitt precheris upon his Parliament, upon suche conditiones: Quhairfoir the Assemblie wes forced eyther to condiscend that thair brethrene foirsaid shuld continew in that office, and injoye thair livings *ad vitam, siue ad culpam*, or ellis to have no vote in Parliament at all. For eschewing of the whiche extremitie, as also for preventing of all abuse, and tyrannie that might creepe in into the Kirk; it wes thocht speedfull, that suche Brethren shuld be astricted till a number of Cawtions, or Caveatis speciallie expressed, to be as bandis to restrane thame and retain them in goode order.

Ille dies primus læti primusque malorum
Caussa fuit.

For upone this occasioun sume of you, my Brethren, without delay tooke Byshoppricks of the Prince,⁴ with all emolumentis, priviledges, jurisdictionis, estate, and dignity, quhilk pertenit or nicht pertene thairto of awld, (that is to say, in tyme of Poperie) as may be sene in your provisions. Ye maid no scruple to tak upon you, the name of Bischopes, of Archbischopes, and of Lordes of suche and suche places; ye were not aschamed to ryde to Parliament, magnifickly mounted and apparrelled, in ranck befor monie of the Nobilitie; and being more mad, ye have maid

³ The General Assembly, at Montrose, was held March 28, 1600. A detailed account of the proceedings, to which Hume here alludes as an eye-witness, is given by Calderwood, and othe historians of the period. See also M'Crie's *Life of Melville*.

⁴ George Gladstones was preferred to the See of Caithness, in the year 1600, and other similar appointments were made soon after the Assembly at Montrose, in violation of the Caveats which had then been agreed upon.

no conscience, to becom constant Moderatoris in Presbytreis, and Synodole Assembleis; to call your Brethren Puritanes, whiche ganestand your courses; to put a note to the names of sūche and sūche of your Brethren in the Buikis of Assignatioun, that they suld not be answerd of thair stipendis; and, in a word, ye haif haid na respect to the observatioun of the cawtions quhairunto ye wer subject: but haif transgressit them at your awin plesour. Moreover, for opposing of them to this your course and proceedingis, your Brethren of grytest giftis (within the land) for learning, utterance, zeale, sanctificatioun, ar sūm exylit, sūm confyned, sūm incarcerat, and sūm silenced.⁵ Behold how gryt a thing a lytill fyre hath kendlit? Behold at how narow a rift that awld lubrik serpent hathe slydin in; *apertum est nunc, quod opertum erat antea*: It is now evident that ye have departed from your Brethren, and not thei from you: yow then ar to be blamed for your desertioun, and not they for thair standing.⁶ Alace, my Brethren, why have ye slandered the Gospel? Why haif yee disquyeted the lytill flock of Jesus Christ? Why haif yee added more greif unto the bandis of deare brethren within our nychtbour countrie? Why haif ye built agane the thingis whiche before ye destroyed, and so have maid yourselves trespassouris. (Galat. 2. 18.) For ye will not denye bot sumtyme ye have preached against that sort of Hierarchie and Kirk government, and that bothe your selfis have approved, and also have exhorted the people and nobles of the land, to subscriuwe that schort Confessioun of Fayth, subscrivit be the Prince, his domestickis, and many utheris, at Edinburgh the 18th of Januarij, 1580-1 yeiris, quhairin this claus following is contened, *ad verbum*. "To the which (*videlicet* Reformed Kirk at that tyme in Scotland) we joyne our selfis willinglie in Doctrine, Fayth, Religión, Discipline, and use of the Halie Sacramentis, as lyvelie memberis of the same in Christe our heade: promesing and sueiring by the gryt name of the Lord our God, that we sall conteneu in the obedience of the doctrine and discipline of this Kirk, and sall defend the same according to our vocation and powar all the dayes of our lyves, under the paines coutened in the lawe, and danger baythe of bodie and faule, in the Day of the Lordis fearfull Judgment."

May not this, think you, prick any conscience in the world that is not past all feeling? I omitt that which ye have done since, Brethren, in thois Assembleis, appoynted for the renewing of the Covenant. In sūme of the whiche, sūm of you wer Moderatoris your selves.

⁵ This, no doubt, alludes to the banishment of Forbes, Welsh, Dury, and other Ministers, who were tried for holding the Assembly at Aberdeen, in July 1605, in opposition to the King's will; and also to the silencing of Robert Bruce, and to the imprisonment of Andrew Melville in 1607.

⁶ This passage is evidently that to which Row refers, when mentioning this Admonitioun as the work of Hume. See Preface, page iii.

But you will saye that sumtyme ye wer of that opinioun, bot now ye haif receaved gryter lyght, and see that whiche befoir ye saw not, and thairfoir may alter your purpois and opinioun. Indee, I grant ye see now thrie thingis, whiche befoir ye saw not : to wit, the object of warldlie commoditie, the object of warldlie promotioun, and the blandisfementis of ane eloquent Prince. But as to farther licht of Goddis worde then ye haid befoir, yee can haif nane, for otheris of your brethren who may be your teacheris can see none fuche light. Ye obtende also the releif of the Kirk from povertie and contempt by your goode offices in court and counsell. A fair pretext, indeede, to cover your covetousnes and ambitiou, But although ye haid fuche respect, yit ye knawe *non facienda sunt mala ut eveniant bona*, your meaning doubtles is pervers : and as tuitching the dignitie of the Kirk of God, whiche ye count lost, did it ever consist in warldlie welthe, warldlie pompe, or in outward splendour ? No, surelie no : bot in pietie and puritie of lyfe, discipline and doctrine ; the Lord is the everlasting light of his Kirk, and our God our glorie, (Isaye, 60. 19.) Whereas the former ar the markis of the gryte whore that sitteth upone many wateres, which ar people, and nationes, and tonges, and multitudis. (Revel. 17. 1, 15.) But to cum to the mane point : ye pretend perhappes Scripture and Antiquitie, for your warrand and defence ; and first it is alleged that the Apostle giveth the name of Bischope till a pastore : Thairfore the name must be admitted as goode. Let it be so, but before we go farther, the name of Archbischope is never mentioned by the Apostle, nor by the Spreit of God ; and thairfore it must needis be exploded, as evile and Antichristian : but to reteir me to the name of Byfchope, yee know that *Episcopus* signifieth ane oversear, and is a relative word, and hath relatione to sum thing whiche he fould oversee. I demand then, that a Bischope of whom the Apostle speaketh, quherof fould he be a byfchope or owersear ? Not of a benefice or earthlie rent, but of the foules of men, and not of the foules of pastoris lyk unto him self, but of the flock committed to his charge, whome we call professouris. The Apostle sayeth to Timotheus, quhom he styleth a Byfchope, I charge ye thairfore before God, and before the Lord Jesus Chryst, &c., preache the word ; be instant in seafone and out of seafone, improve, rebuke, exhort with all long suffering and doctrine. And agane, But wathe thow in al thingis ; suffer adversitie ; do the wark of ane Evangelist, mak thy ministrie full knavin, (2 Tim. 4. 15.) Siklyk the Apostle Peter sayethe, The Elderis quhilk ar among you I besek, quha am also ane eldar, &c., feede the flocke of God whiche dependeth upon you, caring for it, not by constraint bot willinglie, not for filthie lucre bot of a ready mynd, not as thocht ye wer Lordis ower Goddis heretage, but that ye may be ane ensample to the flock. And when the chief Schipherd fall appeir, ye may receive ane incorruptible crowne of glorie. (1 Peter, 5. 1.) Suche fould

our Byſchoprickis be, no doubt, as wes the Byſchoprick of Jeſus Chriſt ; not carnall, bot ſpīretuall ; not of earthlie lordſchipis, bot of men and wemens ſowles ; for he is onlie one cheif Schiphird and byſchope of all our ſowles, and ye are brethren, (1 Peter, 2. 25.)

Nixt, gif ye wald alledge Timothie to haif bene Byſchope of Ephesus, and Titus of the Kirk of Cretians, let it be ſo ; yet it proveth not that thei haid anie warldlie dignitie (ſuch as ye cleame) or anie ſuperioritie over thair brethren ; onlie it proveth thaim to haif bene overſecaris of the ſowles of theis kirkis, and to haif bene preaching eldaris, quhilke we admitt ; for it is manifeſt that the Apoſtle vſeth the name of *Preſbiter* and *Episcopus*, of elder and byſchope indifferentlie, (Tit. 1. 5, 6, 7 ;) him quhom he called Elder in the 5 verſe he calleth Byſchop in the 7. In ſuche fort, that, quhen the Apoſtle commandeth Timotheus and Titus to ordene elderis or preſbyteris in everie citie quhair they wer not, he giſſeth conſequentlie the lyke command and powar to uther preſbyteris or elderis of cities to do the lyke quhen neede requyred, ſeing the elder and byſchope ar bothe ane. The Apoſtle Peter calleth him ſelf ane elder. (1 Pet. 5. 1.) Ergo, ane elder muſt be als gryt as a byſchope, or els ye muſt mak a byſchope gryter then ane Apoſtle, whiche is abſurde. Jerom ſayeth, *Idem episcopi et presbyteri fuerunt, quia, illud nomen dignitatis eſt, hoc etatis*, and agane, *Episcopi uenerunt ſe magis conſuetudine, quam veritate diſpoſitionis Dominicæ, Preſbyteris eſſe maiores* ; and in effect as Timotheus ordaned elderis, by laying on of the handis of elderis, Deſpyſe not the gift that is in ye (ſayeth St Paull) whiche wes giſſin ye by propheſie, with the laying on of the handis of the company of the eldarſchip. (1 Tim. 4. 14.) Behold a ground for preſbytreis, and for paritie betuene elderis and biſchopes.

Now, gif ye wald inferre imparitie to haif bene among the Apoſtles, becaus ſum ar called leiſt, ſum gryteſt, ſum cheif, ſum pillaris, it importeth nothing, by reaſone that is not ſpokin, in reſpect of thair eſtate or iuriſdictione, bot in reſpect of thair graciſ and giftis of the Holie Goſt that wer in them. As is manifeſt of the text. If then, (ſayeth Paul,) ye haif judgement of thingis pertening to this lyfe, ſet vp them quhilke ar eſtēmed leiſt in the Kirk, (1 Cor. 6. 4 ;) leiſt eſtēmed as concerning judgement, that thei might judge of warldlie thingis betuene brethren, for ſo it followeth. Agane he called him ſelf the leiſt of the Apoſtles, and of all ſanctes ; why ? becaus he perfecuted the Kirk of God. (1 Cor. 15. 9. Eph. 3. 8.) Tharefter he ſayeth, I aucht to haif bene commended of you ; for in no thing wes I inferiour to the verie cheif apoſtles. How ſo ? he ſubjoyneth, the ſignes of ane Apoſtle wer wrocht among you, with all patience, with ſignes and wonderis and gryt workis. (2 Cor. 12. 11, 12.) And agane, he ſayeth, that he went up to Jeruſalem to the Apoſtles, and com-

municated with them of the Gospell, but particularlie with them that wer the cheif, &c. ; that of them which schemed to be gryt he wes not taucht, and thei that wer the cheif did communicat nothing with him, &c. And that James, and Cephas, and Johnne, whiche wer counted to be pillaris, gave to him and to Barnabas, the richt handis of fellowschip, when thei knew of the grace that wes given them, &c. ; quhair it is evident, that he called theis Apostles gryte, cheif, and pillaris, for thair wisdome and knowledge, for he is speaking of the communicating of the Gospell, of teaching and graces of the Holy Ghost. (Gal. ii. 2. 6. 9.) Surelie when there arose a stryfe among the disciples of Chryst, which of them sould scheme to be the grytest (as concerning earthlie dignitie and dominion) give he wald haif haid ony to have reule over the rest, he wald sone have resolved them, and said, Peter fall be grytest, Jolne fall be grytest, or James fall be grytest, I fet them over you : obey them, or ony of them. Bot he sayeth no siche thing ; bot by the contrarie he makethe ane equalitie among them, as is said befor. Luk. 22, 24. By Scripture, then, ye will never prove your purpois of Byfchopis worldlie pompe, nor of thair superioritie, over their brethren. One of your awin ordour, even he of Rochester, confesseth in his late sermoun upon that subject,⁷ that the dignitie and superioritie of Byfchopis, appeareth not so weill by precept in the Scriptures, as by practife, where he compareth thair jurisdiction to the sanctifeing of the Lordis day, anent the which thair is no precept bot practife of the Apostles.

Gif Scripture faill you, my Brethren, Antiquitie can availl you the less ; becaus it obligethe not the conscience. Bot gif ye wold alledge Ignatius to have bene Byfchope of Antioch, Athanasius of Alexandria, Optatus of Miletus, Ambrosius of Milan, Chrysostome of Constantinople, Cyprian of Carthage, Augustine of Hippo, and manie utheris in dyvers aidges, and in dyvers citeis and nationis who wer worthie men of God, who have written notable workis, satt in Councillis, refuted herefeis, confuted heretickes, sufferit persecutioun, and sum of them martyred for the testimonie of Jesus : It is answered, that no man can justlie deny bot that theis wer notable preacheris and faythful Byfchopes, that is, Oversearis and Pastores of the fowles of theis citeis, so ought all Pastoris of congregationis to be, even faythfull Byfchopes and Overseeris of their flockis. But quhat importeth this ? The historie propoerteth (will ye saye) that sum of theis Byfchopes feates wer above ane other, and wer not all equal. I answer, why not ? for decencie and goode ordour one must needes go befor another, sit above another, and vote before another. In geving

⁷ This reference is to the Sermon by Bishop Barlow, being one of four, preached at Hampton Court, in September 1606. It was printed at London in 1607, 4to ; and the passage to which Hume alludes, is contained on sign. E. 4.

honour (ſayethe the Apoſtle,) let one go before another. (Rom. 12. 10.) Yea, and in aſſembleis alſo, it is requiſit that one be ſpeche man and mowthe to the reſt. But all this proveth no ſupremacie, or juriſdiction over thair brethrein, althogh ſum for thair aige, ſum for thair giftes, ſum for the grytnes and antiquitie of the cities quhair they taught, wer ſo revered and honored by thair brethren. But it appeareth manifeſtly that theis worthie men did not frequent Princes' courtes, nor entangle them ſelfis withe ſecular eſſeares: but waited upon their callingis and their ſtudeis, or ellis thei could never have compoſed ſo notable workes. But I know ye will at laſt aſſerme, that even ſome of theis perſonages haid a ſupremacie, and exerciſed a juriſdiction over their brethren within their boundis and dioceſes, having powar to convocat, to try, to plant, to deprive paſtoris, &c. from tyme to tyme in the Kirk, for the Metropolitane wes above the Biſchope, and the Patriark above the Metropolitan, &c. To this I anſwer, as Chryſt answered to his diſciples concerning the bill of divorcement givin by Moſes: Becauſe of the hardnes of your heart (ſayeth he) Moſes ſuffered yow to put away your wyfes: bot from the beginning it wes not ſo. (Mat. 19. 7.) So ſay I, Empreouris nicht ſo have ordaned for thair policie, and paſtoris for thair tranquillitie or thair commoditie, but from the beginning it wes not ſo. The Empreour Juſtinian, who began to reigne the 527 yeir of our Redemption, and regned to the 565, ordaned that gif ane elder or deacon wer accused, his Byſchope ſould haif the hearing of the mater; if a Byſchope wer accused, his Metropolitan ſould heare the mater; if a Metropolitan, his Archbyſchope or Patriarche of the dyoceſe (which is all one) ſould heare it. (Cap. 5. *Nou ſolum, Nouell.* 137.) Siclyke, that clergie-men's cawſes eccleſiaſticall ſould firſt be brocht to the Biſchope of the citie. (*Leg. Sancimus Cod. Episcop. audien.*) We find of awld, that the Byſchope of the cheif citie of everie province wes called Metropolitan, to quhome ſum Cownſales not onlie committed the preſidentſhip: bot alſo that non ſuld be maid Biſchope of any other citie of the province without his conſent, nor any mater of weght to be done without him. (*Concil. Niceu. can. 4. et 6. Concil. Antioch. cau. 9.*) Now the Empreour of Rome deuyded ſindrie gryteſt pairtes of his dominioun, to preſidentis or lieutenantis, whiche were called dyoceſes, and contened manie provinces within them, where through the Biſchopes of theis citeis, quhair the Empreouris lieutenantis maid reſidence, grew in power, nether wer they onlie named Archebyſchopes and Patriarches of the dioceſes, but alſo thei obtened, that the Metropolitans of the provinces withiin thair dioceſes ſould be ſubject to them, as Byſchopes wer to thair Metropolitans. In ſic fort, that nothing could be done in the Eiſt without the conſent of the Patriarche, or Archebyſchope of Antiochia, which contened 7 pro-

vinces ; nothing in the dioceſe of Egypt, without the Patriarche of Alexandria, wherin wer 10 metropolitanes or provinces ; and cheiflie to the Patriarche or Archebyſchope of Conſtantinople wes granted that the Metropolitanes of thrie dyoceſes, viz. Aſia, Pontus, and Thracia, within the whiche wer 28 provinces, ſuld be ordaned by him. (*Concil. Conſtantinop.* 1. cau. 2. *Concil. Antioch. in exord.* *Concil. Calced. action.* 4. et 1. 16.)

What have we now to do with theis lawis and ordinances of Empreouris and Canons of Concilis which the world may ſie to contene gryte abuſe and iniquitie ? Surelie the Word of God, and not the examples nor ordinances of men, ſould be a rewle to the governement of the miſticall bodie of Jeſus Chryſt, whiche is his Church. Ye ar not ignorant of the errouris of the ancient Fathers, in verie materis of religioun : Ireneus and Lactantius wer a chiliaſt ; Tertullian a montaniſt ; Cyprian ane Anabaptiſt ; Theophilus ane Arrian ; Fauſtus ane Pelagian ; Hilarius ſpak doubtfullie of the Holie Spreitt ; Auguſtine damned unbaptized infantis, &c. whereof ſum wer corrected by the word, and ſum of them remaned in thair errour. Therefore we ſould fallow the Fatheris in doctrine, diſcipline and lyfe, ſo far onlie as they fallow Chryſt and his word. This hierarchie then, this pompe and dignitie and juriſdictione of Byſchopes, is the undowted diſcipline and enſignie of the Romane Antichryſt, and ſmellet nothing of the doctrine nor humilitie of Jeſus Chryſt, or his diſciples, whome he commandeth to waſche one anotheris feete, and one to ſerve another. (Johne 1. 13, 14. Math. 20. 27, 28.) Moreover, to prove that ye have done evill in uſurping the ſtyll, office, and dignitie of Lord Byſchops, I uſe theis argumentis following: Firſt, your calling is not lawfull, becauſe ye haif it not of the Kirke, bot of the King. *Episcopatus enim et ſacerdotia non ſunt Principum munera* (i. e.) *dona, ſed Eccleſiæ munera* (i. e.) *officia.* 2°. *Qui pecunia aut favore Principum ad Episcopatum perveniunt, Episcopi non ſunt : ſed vos favore Principis ad Episcopatus perveniſtis : Ergo Episcopi non eſtis.* 3°. Ye ever proceeded covertlie in this matter, as in taking of your proviſiones, in taking upone you the office of conſtant Moderatoris ; in aſſenting to cawtioned quhilk ye never keepe ; in becoming viſitouris of kirkes within your provinces, &c. all the whiche abhorre from the ſimplicitie of Chryſtis miniſteris, and are indices of ane evill cauſe. 4. Ye wer eſchamed in the beginning to be called Lordis (though nowe through cuſtome ye glorie in it), whiche wes a takin ye had no guid warrand in your conſcience for it : and in effect, the name ſtinketh in a preacher ; for albeit *Kυριος* and *Domini* may ſignifie the ſame, whiche ar bot ſtyles of reverence, yit mark quhat the uſe and importance of the word is ; in our language it ever importeth a dignitie and ſuperioritie. 5. Sindrie of your Brethren

of more excellent giftis nor ye micht have haid the same rowmes and styles, upon the same conditiones, and yet repudiated them. Quhat audacitie, then, or impudencie is it in you to accept them. 6. It is ane enemie to your principall calling and spirituall graces, for I pose you in conscience sen ye become Byshopes, ar your teares and grones more frequent? Ar your prayeris more fervent? Ar your meditationis more heavenlie? Ar your sermonis more spiritual and powerfull; and, fynallie, ar your lyves more pure? I trow not, my Brethren, but rather I feare a decadence. Alace then, gif so be, your travellis ar evill spent, and deare ar your byschopryckes bocht. And to speake as the thing is, what ar all your glorious styles, your gryte traine, your dentie tables, your costlie apparell, your sitting in Council, your ryding in Parliament, your trafficking and credite in Court, but a sawing to the flesche, and abhorreth sa far fra the professioun of a morteseit minister, *ut nihil supra*? Remember, theirfoir, that he quha saweth to his flesche, fall of the flesche reip corruptioun. (Gal. 6. 8.) But he quha saweth to the spreit, fall of the spreit reip lyfe everlasting? Quhat fall I more saye? In uther weill reformed Kirkis, namelie, in France and Scotland, ye ever sie, that whair Papistrie is banyshed, so is that ordour of imperious Byshopis, as ane of the intollerable abuses thair of. If ye wald except England, and commend the discipline thair of, I say no more: bot gif theis men governe weill, they have quhairin to reiose; but not with God. They may governe weill for thair awin worldlie commoditie. But as for the poore Kirk of God within that land (as I heare) it is wasted. Papistes abound in all quarteris of the realme; doltis and flattereris ar planted at the most pairt of the Kirkis; all kynd of vyce and dissolutioun overfloweth without schame or punishment. Before or efter the repast few gif God thanks, or saye the grace: so graceles ar they. And men, of grytest zeale and sanctificatione among them, that are trewlie reformed indeede, are cheked and borne downe and in contempt, and ar called vyle and monstros Puritanes, by men of gryte impuritie. Nevertheles, without questioun, these Inglishche Byshopes ar more excusable then ye our Scottis Byshopes, and in the daye of the Lordis judgement it fall be easier for them then for you. The reason is this, in respect the Kirkis of France and of Scotland, with sum of Germanie, have maid gryter progres in reformatioun of religioun then the Kirk of England. Trew it is, that in England thair is ane begun reformatioun, considering the yoke and tyranny of the Roman Antichryst is cassin of. But as yet thair remane sum vestiges of idolatrie and superstitioun, whiche in the uther forsaide Kirkis ar utterlie abolisched. In Jehuda the idoles wer dyvers tymes broken down by findrie guid Kingis, as by Afa, Jehosaphat, Uzziah, &c.; but

the groves and hie places remaned ever still, and wer not put away till the dayes of Hezekiah and Josias, who maid a perfyte reformatioun. In lykmaner, althoght idoles be demolyfched, and the Pope's authoritie be rejected in the reahn of England; yit the hie places are not put away, that is, the preheminence of Byfchopes, their furplus, their organes, their lightis, their observing of feiftis, their fasting in the tyme of Lent, &c. whiche refemble the cicatrices of ane evill-cured wound. Notwithftanding, we fould not difpair of our nychtbour countrie; but rather houp that the Lord, quhilk in mercie had begun the Reformatioun by good Queen Elizabeth (whois verie duft I reverence), will alfo in his appoynted tym abfolve the reformation, and raife up ane Hezekiah or a Joziah, evin move the heart of a King James, or efter him, raife a King Harie,⁸ for performing thair of. Now, as concerning theis Byfchopes of England, I fay, that fuche Reformatioun as they fand, fuche they keepe. But gif yee, my Brethren, wald returne to their forne, after ye have proceeded farther in trew Reformatioun then they, than ye mak a retrogradatione, and ar without all excufe. But I leave them, Brethren, and reteare me to our felfis. Since the Reformatioun of religioun within Scotland, that ordour of imperious Byfchopes hath had no place in the Kirk of God. And when on or twa attempted thairunto laitle, they wer caffin out of the Kirk, and receaved the foillie,⁹ althoght they wer fortifeit for a tyme by the gryteft of the land. One of the quhilk Byfchopes, (whois bookes ye know, and fum of you wer meane enough to beare for eloquence and eruditione,) repented with teares at his departing this lyffe,¹⁰ that he fuld haif run fuche an evill courfe, and focht preheminence above his brethrene. If fuche a man, then, indewed with fo gryte giftis, did fo; who ar ye litle ones to fuccede wittinglie in his vice [place]? Our foirfaid Forme of Discipline hath bene eftablifched be wyfe, learned, and godlie Fatheris with gryte panes, and hathe bene reverentlie embraced by all eftatis, as abovewritten: And the Lord hath accompanied it with a wonderfull bleffing. And will yee prefume to demolyfche that quhilk they haiff built, and reedifie that quhilk thei haif demolifched? Remember the curs that fell upone Hiel, the Bethelite, for building Jericho, whiche Jofua haid diftroyit? he layit the fundation thair of in Abiram, his eldeft fone, and fett up the gattes thair of in his yongeft fone Segub, according to the

⁸ Prince Henry, eldeft fon to James VI., and at this time, of course, heir-apparent to the throne. He died November 6th, 1612.

⁹ "Receaved the foillie," probably means, "were foiled."

¹⁰ This may allude to Patrick Adamson, Archbishop of St Andrews, who died February 19, 1591. His Recantation, made in 1591, in which he condemned Episcopacy, and regretted his own conduct, is undoubtedly genuine, whatever may have been his motives in making it.

prophecie of Jofua. (1 Kings, 16. 34. Jofua, 6. 26.) It is a fearfull thing to build up that which the Lord hath destroyed.

Now I prefuppone that theis grave perfonages wer alyve to behold your proceedingis, whoes names I blufche not to expreſſe, ſeing thei ar with the Lord : as Mr Knox, Mr Johne Craig, Mr Johne Rowe, Mr Alexr. Arbuthnet, Mr Thomas Smeton, Mr Andro and George Hayes, and George [John] Spotaſwode, &c. wold they not ſay that thay ſawe ſpottis in the Kirk ? and might ye not hyde your faces, in the preſence of ſuche pillaris and paterneſ ? Quhat moveth you then, Brethren, to contenev in ſo wilfull ane errour ? Is it becauſe the Prince counteth it good ſervice ? Know ye not quhat conceate the Prince hath of you. It appeareth by his anſwer giſſin concerning you, that when it was motioned to his Maſteſtie, that ſeing he wald needes haif Biſchopes ſet up in Scotland, why did he not mak election of the beſt men ? his anſwer wes that the beſt he could not gett, and thairfoir muſt tak ſuch as he culd haive. Behold a fair commendatione to you in deede : that the thing quhilk better men makis conſcience to do, yee mak none at all. And it is obſerved, that one of twa fortis of men, tak upone them to be Biſchopes, viz. Eyther thay ar men of mean paſtorall giſtes ; or ellis they are men addicted to the warld, and of meane ſanctificatione ; whiche, lothing on their calling, leave thair ſtatione, and neglecting the inward confortis, delyght in the outward. Farther, I put the cace that the Prince haid never perſuaded you to this, neyther uttered his affection towardis ſuche a cours, wald ever ſuche a motioun have entered in your myndis, as to allow of it ? Or incaice the Prince yit change his mynd, and wald difallow ſuch a Forme of Diſcipline (*poſito enim quod fieri poteſt nihil ſequitur abſurdi*) quhat wald ye doe ? Wald ye not eyther caſt down your countenance and count your ſelfis meere fooles ? Or ellis wald ye not recant and ſaye witlie, *Calcate nos ſulem inſpidum ?* Quhairfore it wer good to be wyſe in tyme, for gif ye go about to pleaſe men, ye can not be the ſervantis of Chryſt, (Gal. 1. 10.) Ye think your Brethren ar not ſuche ſervantis to the King as ye ar, but therin ye deceave your ſelfis ; for they ar Goddis men and the Kingis in all thingis that God commandeth : Bot ye appeare to be Goddis men and the Kingis in ſo far as the King commandeth. Returne, my Brethren, to your firſt huſband, and to your Mother the holie Kirk ; returne home to your Fatheris houſe, for why will ye waſt all your portioun with ryotous leving, lyk that prodigall chyld, (Luc. 15. 13.) and be ſent to feede ſwyne ? I meane your ſpiritual graces, whiche ye waſt, and feede your ſenſes and foull affections, lyk ſwine, withe the abjectis of this warld ! Remember from whence ye are fallin ; and let not that proverb be found trew in you, *Raro vidi clericum penitentem*. It wer more decent a greate deale for you to have Chriſt and the

Kirk offer in your mouthe and your myndis, then to haif the King and the Court so oft in your mynde and in your mouth. Lykwys to you all Brethren, that ar of this Episcopall opinioun, and intend to succede to them, *sede vacante*, I say, *Linquite externos istos mores*, whiche I befeik the Lord ye may doe speedilie.

Bot now I cum to your pairtt, Brethren, which keepethe your first professioun: And albeit I haif mentioned the allurementis that haif bewitched your Brethren, nevertheles I wald wishe you to think that their is no finall caus and fault in your selfis, whiche have provokit the Lord justlie to exercise and humble you by theis unexpected meanes. For although it be of veritie that the Lord sum tyme chastifeth his childrene, for uther cansis then for sinne; yit, doubtles, it is a goode christian rule, that sa oft as we fall in our calamitie, sa oft we have recours to our awin hairtis, and examine our consciences quhat iniquitie is in us. I tak then gryte oversichtis to haif bene in sum of you in particular, and gryte oversightis to have bene in all in generall, for the whiche outwyles that ar among [us] ar this daye sett ower you, and do vex you. As to particular personis, I wald be loth to ruffle the fore of my Brethren, and detect their infirmities, wer not that the fact is manifest to many; and next, that I see the errouris of the verie Sanctis registrat in the registeris of God. The particular personis, then, ar the Pastoris of the Kirk of Edinburgh for the tyme, who raschellie behaved them selfis in that tumult at Edinburgh the 17 day of December 1596, to the gryte greif and disgrace of the Prince. Their zeill mycht weill haif bene fervent, but the forme wes informall and undecent; I speake it with regret, for, being a present unlooker, I knaw quhat I saw and hard. The devill (no doubt) haid his pairt in his instrumentis in that tourne whiche cam on so suddenlie, and proceeded so confusedlie muche lyke that seditioun in Ephesus, (Actis 19. 23, 29,) that guid men knew not what resolutioun to tak. Alwayes, it so incensed the Prince, that he entred in a marvelous jealousy with the Kirk, and to this daye *manet alta mente reposum*, and is often castin in our teethe withall, as you all verie weel knaw. Withe my hairt I lament, that their fuld be so juste a caus; and as I suppose that sum of theis Brethren ar forie for it in thair inwaird hairt, so I wishe to God that eyther by their sinceir confessioun of ane offence, or by their temporall relegation, or by any other gracious castigatioun, the Prince's wrathe mycht be appeazed, and his jealousy towardis the Kirk utterlie removed, and his unfainzed favour reconcealed; for why sould the whole Kirk, through the inconsiderate raschnes of thrie or four men, receive detriment?

Another erreure in the same men did no finall harne also, for whyleft that unhappie Earle Bothwell maid ane insurrection aganist the Prince,

they suffered themselves to be abused with the flattering speeches, persuading them that it was the liberty and defence of true religion (then *surmised* by the Earles of Huntly, Errol, and Angus) that he intended; which in a pairt (such was their facility) they credited: and for a tyme bore an affection, and spake to the advantage of that Absolome or Catharine, aye, and quhill his hypocrisie and treason was clearly discovered. This increased the fyre, and brought a slander with a disgrace and trouble upon the Kirk of God, albeit this error preceeded the first mentioned.

As concerning faults in generall, they are of two sorts, to wit, in your persons and in your callings; in your persons there are not onlie pardonable imperfections, but also, with your peace, Brethren, grosse and intollerable vices. And these be they: In sum their be a pensive pryde and fastidious disdainfulness, proceeding by appearance from a self conceit of them selves; in vtheris, excessive care and covetousness of worldly things joyned with the filthy lucre: In sum, anger and impatience; in otheris evident impatience, espied and derided by the people: In sum, craftines and partialitie; in otheris, facility in giving credite to false reports, and evill reports: In sum, a rash borrowing and vntaking of vther mens gear, and then a postponing and defrauding of the creditors; in otheris, a lecht behaviour joyned with the gesting, and an indecent liberty of speeches. Now, I say not, that all these vices are in everie one; but in everie one are sum of them, except a few secret ones, whome I doubt not but the Lord hath sanctified and separated to himself.

Agane, the errors in your callings are double: *videlicet*, In your particular offices, and in your publick Assemblies: in executing your particular charges then, there is a gret negligence, a lothing, a perfunctory doing; much refusal in sermons delivered without feeling, and prayer made without fervencie, which argueth plainly that there lacketh reading, meditation, and dew preparation; and that which is most abominable, there is no turne of such turpitude that requyeth the office of a Minister, but there is a corrupt Minister, or a vyle Reader found to performe it, as to give further a false testimonial; to baptise children procreant in fornication, incest, or adulterie; to make unlawfull marriages, I can not say solemnize them, because they are clandestine, and made in a corner, or in the night without solemnitie, and yet such are suffered to beir offices in the Kirk of God: who can deny bot the impunitie and toleration of such abuses in the members do procure the Lords indignation aganes the Lords whole bodie? Surely there is gret need of Christs whip to drive a den of thieves out of his Fathers house. (Math. 21. 30. John, 2. 15.)

Fynally, in your publick meetings, (as Presbitreys, Synodall and Ge-

nerall Assemblies,) their ar thrie abuses that may be espyed. First, confusoun and immodest behaviour. Secondlie, superficial handling of materis. Thridly, a partiall and presumptuous forme of dealing of a few men who ar counted to be pillaris. The confusione of your Assemblies is suche, that their is neyther reverence, sylence, nor attendance : for when grave materis ar in hand, sum ar whispering, and at thair quyet confabulation. Many speake before they be requyred. And it can not suffice that one speake attonce, bot a number all at once, and often tymes they that can worst speake have most speache. And many speak to final purpois, in such fort, that it wald appeare, that men rather contend to have thair word about, then to gif licht for the decisoun of anie wechtie caus. And, thairfoir, Civill men haif your Assemblies ower justlie in derisoun and contempt, comparing them to Birlay courtis, where is much jangling. Sumtyme it wes not so, Brethren, bot now the gravitie and guid ordour of Civill Judicatories may mak you Theologues to be aschamed. Moreover, when one day is past at your Synodoles, their is no moir bot a calling to the Moderator, Mak hast, we must go home ; and thei who have best moyen to remane, perhappis werie first ; as thocht they cam not to do the wark of God, nor to regaird the weil of the Kirk, but onlie to mak a schew, to conferre, to drink with thair familiaris, and then go hame agane. Heirupon it cometh to pas, that post heist must be maid, and materis superficially handled : Sum materis ar glansed at, and continued to the next Assembly ; a number of uther matteris ar referred to thair Presbitreis, or to commissioneris ; and gif anie mater go to voting, smal or no reasoning goeth befoir, bot haiffing collected the suffrages of a four or fyve personis ; then becaus no man sayeth against it, silence is taken for consent, and the mater concluded as a deade done by the whole Assembly. The Lord be mercifull to you concerning theis thingis ! Thridly, boithe in Presbitreis and Assemblies, a few men haif the sway ; for luke what thei tak upone hand to reasone and sustaine, it must have place, and go through. And never saw I yit a persoun so vyle, nor a fact so odious and of suche atrocitie, bot it suld have gottin sun patrone to speak for it, eyther to denye it, to disguyse it, to excuse it, to extenuat it, or at least to intreat for pardone to it : a vyle and lamentable thing to be hard in the men of God. Farther, solisting, and requesting by parteis, is admitted no les then among civill judges ; whiche is preoccupieing of the mynd, and a thing prejudiciall to equitable judgment. Now, theis foir-said leirned and wyse men must not be controlled nor impugned by meane landwart teacheris, how zealous and uprycht soever they be, but must be respected for thair giftis ; and gif perhappis anie wald insist and mak oppositioun, he sal be but mockit and borne downe by theis Rabbins. The gryetest number, then, of Brethren in Presbitreis and Assemblies, may

be compared to the litill godis, *Minores Dij*, among the Gentill, quhilk thei called *Dij consentes*. So the ring leideris among you say the word, and the rest say, we think so too. Or as the letteres of the Alphabeth are devyded into vowellis and consonants, so ar you. *Quot sunt literæ?* (says the Rudiment.) It is answered, *Viginti duæ, &c.* *Quot sunt ex his vocales?* *Quinque.* *Quæ?* a, e, i, o, u. *Quot sunt consonantes?* *Reliquæ omnes.* So may it be of you, my Brethren, *Quot sunt Presbiteri?* *Quamplures.* *Quot sunt ex his vocales?* *Quinque vel sex.* *Quot sunt consonantes?* *Reliqui omnes.* Alace, Brethren, this maketh gude men to muse, quhidder it wer better to haif a goode manifest stedfast Byſchope in a Presbitrie, or to haif dyvers in effect, refusing the name, pretending paritie, bot observing non: No questioun the grace and glorie of our Ministrie, of our Presbitreis and Assembleis, is notablie decayed; and farr is all declined from that measour of perfectioun quhilk it haid, sone after the beginning of Reformatioun.

Now I haif writtin foolyschlie, Brethren, in deciphering and devul-gating your imperfectionis, and in making my self odious to both pair-teis; yea, to the Prince also, give perhappes my naked narratives, and bitter objurgationis agans Byſchopes cum to his long eares. Bot gif I be foolysche, it is for your sakes, and although ye wald compt me your enemie, becaus I tell you treuth, as the Galatians compted Paul, (Gal. 4. 16,) yit that saying of the Lord upholdeth me: Thow fall not heate thy brother in thy heart, but thow fall plainlie rebuke thy neighbour, and suffer him not to sin. (Levit. 19. 17.) I heate you indeed as I heate my awin flesche, even your imperfections, your sins and not your selfis. Yit whether is it better, I pray you, that we confes theis thingis against our selfis, in sinceritie, and endeavour to repair them seriouſlie; or that our enemeis exclame against us, and we to contenew slanderous to the Evangel? I wald not have any of you to think of your selfis, or one to think of ane uther, as Seneca thoght of Cato, quha said in his defence, when ebrietie was objected to him, *Facilius quempiam effecturum crimen honestum quam turpem Catonem*: No, let us rather say in humilitie with the Apostle, In many thingis we sin all, (Jam. 3. 2.) Their is no flesh void of imperfection; but he in whome the Christian vertews wey downe the imperfectionis, that man may be called a rychteous man indeed. But gif the imperfections and passionis prevail, (yea a man may have ane touth that disgraceth all his vertewis,) that man may be compted in the rank of evill and unrenewed men.

Therefore, my Brethren, let the Lord be restored agane to his honour on all handis, although it wer to our schame, by our confessioun, humiliatioun, and resipſcence, that we may have to do with a pacified God, through the mediation of his Sone. Then the Lord that hath the hairtis

of all Princes in his handis, fall inclyne the heart of our Prince to regaird the estait of our distressed Kirk : Our God fall build up the ruines of Jerufalem, and fall mak hir ane eternall glorie and a joye from generatioun to generatioun, (Isay, 60. 15.) ; for the Lord exerciseth his Kirk with vicissitudes of distresse and of comfort, and ever hath done in all aiges, so that this is no new thing. As for me, poor wretche, O that I eyther had wingis lyke a dowe that I mycht flie away and rest, (Psal. 55. 6,) or that the peace and holynes of the Kirk might be procured by my death ! Yit fall my faul rest in howpe ; I schould have fanted except I haid beleved to see the goodnes of the Lord in the land of the living. (Psal. 27. 13.) Mak heift, thairfoir, O Lord, and tarie not. The Grace of our Lorde Jefus Chryft be with you all. AMEN.

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